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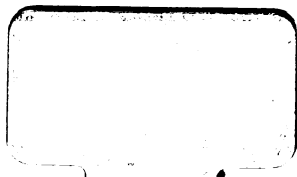
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S. C. Chandler

THE
THEOLOGY OF THE BIBLE,

OR THE

TRUE DOCTRINES

OF THE

CHRISTIAN FAITH

PLAINLY STATED AND DEFENDED;

WITH

A KEY TO THE REVELATIONS.

BY S. C. CHANDLER,

INDEPENDENT MINISTER OF THE GOSPEL.

NEW-YORK :
PUBLISHED BY THE AUTHOR.
NO. 8 SPRUCE STREET.
1853.

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TO

The Churches and People,

THIS

WORK IS HUMBLY DEDICATED,

BY

THE AUTHOR.

Entered, according to Act of Congress, in the year 1853, by
S. C. CHANDLER,
In the Clerk's office of the District Court of the United States,
for the Southern District of New York.

JOHN J. REED, PRINTER,
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PREFACE.

WHOEVER reads this volume will be convinced that the author has not followed a beaten path, and that our shelves, now burdened with religious and theological books, are entirely vacant of any such work as this.

The design of this treatise is to aid in the great work of Reform, in what passes for the Orthodox Theology of our age, and restore to the Church and the world the apostolic faith and doctrines; showing their harmony and consistency with themselves, with reason, and the principles of the Divine government, and the plan of man's redemption.

We have avoided the use of all those ambiguous, metaphysical, and theological terms and technicalities, "taking heed to the form of sound words"—words used by Moses and the Prophets, Christ and the Apostles. We have been careful, also, to let the Bible speak for itself, on every subject treated in this work, in the plainest language, and the most familiar style.

In its production, the author lays no claim to literary merit, but has aimed simply to be understood, and make an impression upon the mind of the reader, of the validity and importance of the great truths presented. The literature of the Bible is a plain common sense literature, and it should never be dressed up in the highly rhetorical language, figures, and unmeaning technicalities of ingenious divines, or neological and transcendental metaphysicians.

"The poor have the gospel preached to them." "The common people heard Christ gladly"—because they could understand Him. His language was pure and elevated, yet simple and unadorned with human philosophy, and easily comprehended.

It was written within the compass of four months, in the midst of a pressure of pastoral labors, and not a page of it has he had time to revise or rewrite. He has, however, endeavored to have it as free from typographical and other errors, as his limited time would permit.

Not to extend the pages beyond their present limits, many passages of Scripture are put in small type. As he treats directly upon the theology of the Bible, in using its language the quotation marks are omitted.

Imperfect as it is, and criticised as it may be, the author hopes that this volume will be acceptable to his numerous friends, who urged its publication, and prove a blessing to the Church and the world. He expects not to be spared from the "critics' dagger"—but if his labor herein accomplishes his design in bringing glory to God, he fears not its point. •

INTRODUCTION.

AFTER a number of years spent in close labored study of the Holy Scriptures, in which the truths of divine origin have been contemplated regardless of the opinions of men, the Author is too deeply impressed with their sublimity and importance, and a sense of his obligations to God, and duty to his fellow-beings, to withhold from the world the result of his investigations.

That the Scriptures are attractive to the unvitiated heart, is evident from the indelible impressions made by our first lessons on the creation of the world, and the existence of a Supreme Being who made all things, together with the increasing interest and reverence manifest while listening to those lessons, and a desire to know more of their wonderful revealings. As our minds expanded, could we have been instructed with that tender solicitude for our spiritual good which the early Christians exercised to imbue the susceptible minds of their youth with the knowledge and faith of the Gospel, when divine truth was the first subject of instruction and entwined with their

purest associations, forming a basis on which to erect a system of pure and undefiled religion: *then* we might have secured a taste for knowledge, and the beauties of sacred learning, created by that Book, in which no achievements are described, nor characters lauded, but such as are adorned with the fruits of righteousness.

The pious care of the primitive Christians intermingled religion with all the pursuits and recreation of the young, not permitting them to engage in the study of science, or plunge into the business of the world, until they had been first taught in the morals of the Gospel, and the principles of the Holy Law. The Bible would hold a supremacy over the mind of a person thus educated, transcending all other works, and commanding infinitely more reverence and love. Such a person would possess an intelligent faith, and experience a degree of happiness, and joyful independence, as in more mature years, he opened the sacred volume and read for himself, and became familiar with its glorious truths, and the existence of the great King and Ruler of the universe, and with the principles of His divine administration. But if our first teachings and impressions are incorrect, and we grow up in error, we have a more difficult task to unlearn and overcome our prejudices, than to learn any thing we find in the Scriptures, and are thus deprived of the richest blessing which it is our privilege to enjoy.

No person can commence with the first teachings, and learn the story of the creation, the formation of man out of the dust, and his settlement in the Eden of bliss, surrounded with every comfort which he had a capacity to enjoy; his subsequent fall, and the curse he brought upon himself and

the world, and the wonderful plan God now introduces to restore him and his inheritance, without being instinctively led to pursue his investigations, with all that ardor and zeal it so richly deserves, till he has searched out the whole history of man, and understands the design of God from the foundation of the world.

When we behold our first parents voluntarily fallen from their high and happy state, and plunged into a gulph of despair under the curse of the law, we deeply lament their servility and weakness, and reflectingly groan beneath the oppressive burden of sin consequent upon all men. And from this eclipse of darkness and gloom, we turn again and contemplate the rich provisions which the tender compassion and matchless love of a God has made for a rebellious world, in the gift of His only begotten Son, that through him pardon can be offered, and a restitution made, and man placed again in an Eden of happiness and glory. And in this contemplation we are overwhelmed with admiration and sublime wonder, at the exhibition of the divine character in the exercise of His attributes of wisdom, love, and benevolence, and our hearts swell with gratitude and reverence, and pious submission to his holy commands.

From the Scriptures we learn our entire duty, the design of God in bringing man into existence, and giving him a state of probation, and all that pertains to the glorious plan of redemption; and it is all important that this should be our first business and principal study, to learn the path of sacred truth and light, that we may walk therein, and by this means escape the merited doom passed upon all the finally impenitent, by a justly offended God. If it be admit-

ted that the Scriptures are the most important and desirable to man, as well as interesting and attractive to the child, (in whom we have the elements of the perfect man,) and if its impressions are of so firm and lasting a character, the question arises, Why the people do not read them more and understand them better? We answer, For the reason that the god of this world hath so blinded their minds, that ere they come to a knowledge of the truth, they are beguiled and deceitfully led astray, and their moral sensibilities blunted, so that the light of the glorious Gospel of Christ is not comprehended by them. They see not that beauty and excellence in them, which actually exists, and which would captivate their minds, could the veil once be removed. And if the doctrines of the Bible were presented in their true light by all its professed teachers, divested of every shade of coloring by which the art of man has dimmed its sacred pages, this veil would soon be removed, and the people would be brought out of their moral darkness, and relieved of their doubts, fears, and distress, that have long enslaved them.

That the teachings of the ministry, from the falling away spoken of by the Apostle Paul, down to the present time, have been clothed in a network of mystery artfully devised and woven by man, permitting the veil of Romanism to continue over the minds of the great mass to a lamentable extent, is evident to every enlightened thinking person. The Apostles foresaw this state of things, but evinced by their untiring efforts, faith, and zeal, that the truth would finally prevail. And I ask, Has not that time come? Has not the church too long been struggling for the blessed rays

of eternal truth to dawn unobstructedly upon and direct them, through this dark valley into the port of divine light and life? The experience of your humble servant, who was led by a desire for *truth only*, to lay aside all commentaries, traditions, and inferences of erring man, and make that *Book alone*, which was designed by the Author of all good, his constant study, counsel, and guide, prompts him to assert and defend this fact: and caused him to seek by close application, a means of overcoming this evil, and severing the bonds by which the minds of our ministry and church are fettered.

The obscurities and contradictions contained in the popular Theology, and the mistaking and misapplying of the Scriptures by its Professors, (which have sprung either from the perversion or neglect of the Bible,) and taught in our Seminaries, have caused years of unprofitable study, thereby wasting the time and talents of those who might have been efficient teachers of the Gospel.

Shall these things continue longer? Is there no remedy? Is it safe for us to fold our arms in repose on the lap of borrowed intelligence, and suffer ourselves to be wafted by the winds of doctrines invented by mortal man, to the very brink of our final destiny? Reader, pause and consider! For I assure you that those traditions and theories will not suffice for us, since the true light of the Gospel is pouring forth its effulgent rays, illumining the path of truth, in which we may walk in all the "beauty of holiness," and that we should no longer be guided by the opinions of uninspired writers, but that henceforth our temple of truth shall be erected on that firm and enduring foundation laid

by the apostles and prophets, Jesus Christ being the chief Corner Stone.

If we would obey the commands given to "search out all things, both old and new," and to "work out our own salvation with fear and trembling," we must rise above the dictations of priests or fear of man, and with a clear head, like the cloud-piercing Alps, catch and reflect the sunlight of truth, beaming from the infinite Source of righteousness, and thus elaborate and advocate the glorious plan which God devised for the salvation of the human race.

Laboring for the spread of the truth, and for the reform so necessary, and which has already commenced in the Christian world, I wish to impress upon the public mind the necessity of removing those works which subject the Bible student to so much needless labor and doubt, leading him through a labyrinth of mysticism to respect an irrational theory, contrary to correct reasoning, and of providing *such only* as shall enlighten and strengthen him—works, which having been compared and examined by that light of life, given as a lamp to our path, shine forth, bearing the impress of sacred knowledge, and reflecting the true Oracles of God.

We believe this reform will continue until all those who have ears to hear shall hear and understand, and until truth shall penetrate the dark veil which is so closely drawn over the eyes of the church by its mystic teachers, and until every plant which our heavenly Father hath not planted shall be rooted up.

To those who will read this work unprejudiced, we

pledge our aid in removing irrevocably the veil which hides from their view the plain doctrines taught in the Scriptures, and to present them in all their purity, unclothed with theological technicalities and vain philosophy, or any superficial garb of human ingenuity. If the Scriptures are allowed to speak for themselves, they will speak intelligibly to every mind possessed of common intellect, on all subjects upon which they treat. God understands human frailty and the limitation of human knowledge, and he has not undertaken to reveal himself to man, and be his sovereign teacher, without adapting his instructions to the capacity of common minds. This is demonstrated by the persons God chose as the special recipients of his revelation, and mediums of communication to the world. The prophets and apostles were not men distinguished for their intellect, genius, and learning, above their fellows, that entitled them to this distinction, but on the contrary, they were private, unknown, and illiterate men, from the most common families, and had every thing to learn to qualify them for the high post of honor and responsibility in the church of God to which they were called. Says the Apostle: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things (or persons,) of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty." It is said that the common people heard Christ gladly, and it was the common people that understood him and became disciples. And it is to the same class that we are to look still, to hear and under-

stand the truths of the Bible, "the *poor* have the Gospel preached to them."

It is only *truth* that we are to learn out of the Bible; and *truth* is only plain common sense—that which is consistent with itself, with reason, and the nature of things—and hence it is adapted to the common mind. There is nothing revealed concerning the personality, character, and attributes of God, that we are to learn, but what is consistent and easy to be understood. All that is said of man's moral condition, and the plan of redemption, and his future destiny, can be understood by the common people, and it is their privilege to walk in the light of divine truth, and become men and women in understanding—and in Christ Jesus. The Bible must be allowed to be its own expositor, and we must compare spiritual things with spiritual—scripture with scripture—doctrine with doctrine—and interpret the language and meaning as we do that of any other book, or it is of no use and intelligence to us. If we are denied the right of private judgment in the study of the Bible, and must depend upon the decision of priests and ecclesiastical councils, then we might well despair of ever coming to a knowledge of the truth, and lay down in darkness and death. But *Christ* invites all to come and learn of him—take his yoke which is easy and his burden which is light. His requirements are just, and equal, and easy to be understood and obeyed.

In matters of faith and doctrine we are to call no man master, neither are we to seek to be called Rabbi, for *one only* is our master and teacher, and he is from above. All authority in religion is invested in Jesus Christ, and he has

not delegated his authority to any of his disciples. They are all alike subject to him, and are to reverence and obey him as the head and master of the church. The privileges Christ has granted to his disciples are not to lord it over one another, but to serve and be helps to each other in the discharge of their duty, and in their temporal and spiritual good. The Bible is the great Statute Book of the divine government. It contains all the moral laws of God, and consequently all that we are to observe and obey. And it is the imperative duty of every person to consult these statutes for himself, and be able to prove all things, that he may not be imposed upon by the cunning, crafty devices of men. There is no safety for the true disciples of Christ, in these times of divisions and creed-making, only to take the *Bible alone*, as a rule and guide to their faith and practice.

It is not necessary to consult "the Fathers" to know what is truth, as they are not the foundation and authority of Christ's church, and were certainly in no better circumstances, or possessed any greater advantages to understand the doctrines of the Christian faith and plan of salvation, than is now enjoyed and available to the theological student. In the defense of any religious tenet it is very popular to quote passages from the Fathers, and if they are made to speak in favor of any particular view or doctrine, it is considered authority enough by many of our religious teachers, and the point is urged with great boldness and zeal, however at variance it may be with the plain, positive teachings of divine inspiration. It should be known and considered that the questions of faith and Christian practice that agitate and divide the Christian world at the

present day, distracted the church then, and there was no way in those days for the pious Christian to settle what was truth, only by a direct appeal to the Scriptures. Passages from different authors—men of genius and learning in the church, in the second and third centuries—might be quoted to sustain almost every error and false doctrine that was then, and is now propagated in the Christian world. Would it be considered good authority and wise, in future centuries, for the Christian teachers to quote from the different authors and councils of this age, to sustain their views? Their quotations would be partial—they would only quote such authors as favored their peculiar views. So it is in quoting from the Fathers. Truth and error can both be quoted from their teachings and writings; and truth and error, in any subsequent period, might be quoted from the teachings of this age. So that the Bible, after all, is now, and ever should be, the Book of reference, and our only guide in all matters of faith and Christian doctrine. It is the only true lamp to our feet and light to our path, that we have, and if any man speak, let him speak as the Oracles of God.

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THE TRUE THEOLOGY OF THE BIBLE.

CHAPTER I.

GOD'S EXISTENCE.

THE first thing embraced in the Christian religion is, a belief in the existence of a God; not such as is made by human art, or exists in the speculative imagination of the human intellect, but such a being as is revealed in the Book of Nature and the Holy Scriptures. Among others, there are three distinct and positive evidences of the existence of the Supreme Being.

First: His works declare his existence. The apostle Paul, in Heb. 3 : 4, says, Every house is builded by some man, but *He* that built all things *is God*. And in Rom. 1 : 20, he says, For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; (so that they are without excuse). We can discern then, something of the existence and attributes of God from his works. And this evidence is so clear and certain, that the apostle holds the heathens responsible for their ignorance and rejection of the true God, and declares that

they are without excuse. God himself directs Job and his friends to His works, as an evidence of His existence and character. See chap. 38 and onward. Also Isa. 42 : 5, Thus saith the Lord God, He that created the heavens and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein : 45 : 18. For thus saith the Lord, that created the heavens : God himself that formed the earth, and made it; He hath established it, He created it not in vain, He formed it to be inhabited; I am the Lord and there is none else. See also 40 : 12, and onward.

These texts, and a multitude of others of like import, recognize the fact that God's works are to be taken as one primary evidence of his existence. It is not necessary to enter into a chain of abstract and philosophical reasoning, but we should content ourselves with such evidences as the Scriptures produce for our consideration. And no individual can have a more correct view of the works of God, and the evidences they furnish of his existence, than is contained in the Scriptures, written as they were by holy men whose whole aim was to exhibit God and his works, and teach a consistent faith and worship.

Second : The second proof of the existence of God, is, His voice has been heard. He has actually spoken in an audible voice to man. Gen. 3 : 8, Adam and Eve walking in the garden in the cool of the day, heard the voice of the Lord God." Exo. 19 : 19, Moses spake, and God answered *by a voice*. Now it is not wisdom to believe that Moses spoke with an audible voice, and deny that God as literally spake. If God did speak, then there is actually a God. Chap. 20 : 22, And the Lord said unto Moses : Thus thou shalt say unto the children of Israel, ye have seen that I have talked with you from heaven. Chap. 33 : 11, And the Lord spake unto Moses face to face, as a

man speaketh to his friend. This settles all controversy. For we know that when *we* converse with a friend face to face, it is with an audible voice. Deut. 4 : 36, Out of heaven he made thee to hear His voice that He might instruct thee, and upon the earth He showed thee His great fire, and thou heardest His words out of the midst of the fire. Matt. 3 : 17, And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased. Matt. 17 : 5 ; also John 12 : 28, Then there come a voice from heaven saying, I have both glorified it, and will glorify it again. Now, it is much easier to believe there is a God, and that he has spoken, and made his voice to be heard, in all these instances, and others that might be mentioned, than it is to maintain a denial of his existence, or introduce a system of interpretation that would only contradict all these texts. If there is a rational and intelligent God, and we are the subjects of His government, it is rational that he should speak to His subjects in the development of His government, and the revelation of his will. Hence, it is properly said, God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Heb. 1 : 1.

Third : The third scriptural evidence of the existence of God is the prophecies. Man has never possessed the power and prerogative to predict with certainty future events. To be sure, where there exists a train of known circumstances and causes, we may, with a degree of certainty predict or determine the future results of them, but this is not prophesy in its true sense ; and it is not the kind of prophetic evidence I propose to notice in the Scriptures. Prophecy is the true history of events made known and written out in advance. This *man* cannot do. But blessed be the name of God for ever and ever, for wisdom and might are His ; He changeth the times and seasons,

He removeth kings, and setteth up kings, He giveth wisdom unto the wise and knowledge to them that know understanding; He revealeth the deep and secret things, He knoweth what is in the darkness, and the light dwelleth with Him; He revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days.— Dan. 2: 28; Isa. 46: 9, 10, Remember the former things of old, for I am God and there is none else, I am God and there is none like me. Doing what? Declaring the *end* from the *beginning*, and from the ancient times the things that are not yet done, saying, my counsel shall stand and I will do all my pleasure. Isa. 42: 9, Behold the former things are come to pass and new things do I declare, before they spring forth, *I tell you of them*. God gave to Noah a history of the flood an hundred and twenty years before it came to pass, and instructed him how he might escape. He revealed to Abraham that his seed should be in bondage four hundred years in Egypt, and then he would bring them out and settle them in the land of Canaan. He made known to the prophets the seventy years' captivity, and their subsequent return, and second building of the temple. He made known to Daniel the fall of the Babylonian Empire, and the rise and fall of the Medo-Persian Monarchy, the Grecian, and the Papacy. God made known the destruction of ancient cities before the events came—the cities of the plain, of Sodom and Gomorrah, Tyre and Sidon, of Nineveh, Babylon, and Jerusalem. He gave to the prophets a clear and distinct revelation of the advent of his Son into our world. He told them the place of His birth. Mich. 5: 2, That a messenger should go before Him. Isa. 40: 3, and Mal. 3: 1, 2, 3, That he should be born of a virgin. Isa. 7: 14, There should be a massacre at Bethlehem. Jer. 31: 5, That He should work miracles. Isa. 35: 5, 6, That He should be persecuted and hated. Isa. 53: 3, That He should ride into

Jerusalem on an ass. Zech. 9 : 9, That He should be sold for thirty pieces of silver. Zech. 11 : 12, That He should be betrayed by His friends. Ps. 41 : 9, That his disciples should forsake Him. Zech. 13 : 7, That he should be spit upon. Isa. 50 : 6, That they should give Him vinegar and gall to drink. Ps. 69 : 21, That they should part His garments. Ps. 22 : 18, That a bone of Him should not be broken. Ps. 34 : 20, That He should be laid in the tomb or grave of the wicked. Isa. 53 : 9, That His flesh should not see corruption, and that He should rise from the dead. Ps. 16 : 10, That He should ascend upon high. Ps. 68 : 18, What a minute detail we have here of all the important events in the history of our Saviour ! And who will attempt to impeach this testimony and deny its divine origin ?

We have then, among others, these three distinct classes of evidences of the existence of the Supreme God ; and as I have remarked, it is much easier and more rational to believe in His existence than it is to deny it, and maintain an opposing theory. The denial and neglect to worship the true God has been followed by a train of evils of a moral and political degradation, the greatest that has ever cursed the human family. But where His existence is acknowledged, and He is in *truth* revered and worshipped, *there* society has improved and man has risen in the scale of moral being to the highest eminence of virtue, intelligence and moral purity.

THE PERSONALITY OF GOD.

We come next to notice the personality of God. No person can read and meditate upon God, or love and worship Him without associating in their minds some distinct form and person. And to worship Him in the spirit, and with the understanding, it is important to have proper

views of his person and character. Most professed Christians in their creeds define God to be a *spirit* without *body*, *parts*, or *passions*. This is in fact to deny the existence of a God at all. For when you have a being placed before your minds, you annihilate his *body*—then his *parts*, then his *passions*, what have you left to love, serve and obey? You have nothing upon which to place your affections. It is as absurd to talk of God's existence, and give Him no body, parts, and passions, as it is to talk of an intelligent man, or any created being, without giving them organism. There can be no intelligence where there is no form or organism. The kind of body that God possesses may be determined from the resurrected body. 1 Cor. 15 : 44, It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. This corruptible must put on incorruption, and this mortal immortality. Such a body, Christ, the first fruits, received at his resurrection, and when he ascended he not only was in the brightness of his Father's glory, but in the *express image of his person*. Heb. 1 : 3. God, then, is a person and has a body, and that body is a spiritual body. Hence, the apostle John says, It doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall *see Him* as He is. 1 John 3 : 2. How could we be like Him and see Him as He is, if He has no organism?

Again: Phil. 3; 20, 21, For our conversation is in heaven from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body. The saints will then have a body like Christ's, and Christ has a body like His Father's, and so all will see each other, and the saints will partake of the divine nature, be like God, and dwell in His presence for ever. Christ, in the 5th chap. of John, v. 37, speaking of his Father says, Ye have neither heard

his voice at any time or seen *his shape*. If he has shape, he has parts, and if parts, he has a body and organism.—Because it is said *God is a spirit*, we are not to conclude that he has no spiritual body and organism. Angels are spirits, but they have spiritual bodies, for in the resurrection the saints are to be as the angels of God.

Moses having heard God speak, he desired to see him, and if he knew him to be a being without body, parts or passions, how could he expect to look upon any thing?—Exo. 33 : 21. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock, and it shall come to pass, while my glory, or presence, [as it should be rendered] passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by, and I will take away my hand and thou shalt see my back parts, but my face shall not be seen. What other impression could Moses have than that God was a person possessed of body and parts? We can now understand what God meant when He said, Let us make man in our image, after our likeness. God has a body, and likeness, and person, and it was his pleasure when He formed man out of the dust of the ground, to fashion him after his own person. But we are told that this was the moral image of God in which He made man. How can this be? The moral image of God is said to be righteousness and true holiness. Now righteousness and holiness are the fruits and results of moral action. A person is possessed of these moral qualities when they have performed righteous and holy acts. It is the *act* that determines a person's character for good or bad. God is said to be righteous and holy, because His *acts* are only righteous and holy.—He could not create man in these moral qualities, inherent in him, for that would involve the absurdity of creating moral fruits independent of moral acts. We say of an infant, that it is innocent, but we do not say that it is

righteous and holy. This is to be determined by its acts when it comes to years of accountability. So Adam and Eve were created in a moral state of innocence, and their moral character for good or bad was to be determined by their acts. When God said, Let us make man in our image, therefore, He could mean nothing less, than after the likeness of his person. This is clear also from the materials of which he made man. He formed man out of the dust of the ground. Who did he form? *Man*. Let us make man then, out of the dust of the ground—and let us make him in our image. How could this formation of the dust be in the moral image of God, or look like righteousness and holiness? When he made the cattle and beasts of the field, He said, let us make them after their kind, but when he came to *man*, He said, Let us make him after our kind, (*kidimutenu*,) after our likeness—or as the most literal rendering of the root of the latter term makes it: *a conformity of body and parts*. After God had thus made man in His own image, he breathed into his nostrils the breath of life, and man became a living soul. He did not become holy and righteous by this act, neither was the image in which he was created changed. He simply became a living soul in the same image in which he was created. God, then, has body and parts; and he made man after his own similitude or likeness.

The Scriptures speak of God as a being that is possessed of a body and parts, and ascribe to him all the parts that belong to a man. Gen. 5 : 3, It is said, And Adam lived an hundred and thirty years and 'began a son in his own likeness, after his own image. Now, who would think of interpreting this language to mean any other than his personal *likeness*? So are we to understand God, when he talks of his own image. We come next to notice the

ATTRIBUTES OF GOD.

By attributes we mean those inherent powers and qualities which the Divine Being possesses. First: His omnipotence. That is, God possesses supreme greatness and power. He is the maker, governor, and upholder of all things. We may connect with this attribute His omniscience, His supreme knowledge of all things. Isaiah, speaking of these attributes in the 40th chap. says, Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? With whom took he counsel, and who instructed him, and hath taught him in the path of judgment or knowledge, and showed to him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold he taketh up the isles as a very little thing. To whom then will ye liken God, or what likeness will ye compare unto him? Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator, fainteth not, neither is weary? There is no searching of his understanding. Isa. 43: 13. Yea, before the day was, I am he, and there is none that can deliver out of my hand. I will work and who shall let or hinder? Jer. 32: 17. Ah, Lord God, behold thou hast made the heaven and the earth by thy great power and outstretched arm, and there is nothing too hard for thee, &c.

It is not necessary to dwell upon these attributes, as all persons who believe in the existence of God, will concede that they belong to Him. To say that he is the Supreme God is to say that he is omnipotent and omniscient, that he has all power and knowledge. He sees the end from the beginning, and is from everlasting to everlasting. He

is omnipresent also. That is, He is everywhere present by His spirit and power, beholding the evil and the good. Ps. 139: 7, Whither shall I go from thy presence and spirit? If I ascend up into heaven thou art there, if I make my bed in hell behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. Jer. 23: 23. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.—We are not to understand, however, that God's bodily presence is every where; when we say that God is in every thing around us, we mean that his power and wisdom is every where displayed. God is in all nature, and is seen in the mechanism and laws that govern nature.

Immortality is another inherent quality of the Divine Being—Aphtharsian—incorruption, or *athanatos*, deathlessness. As he possesses immortality, He is not subject to pain, disease, or death. And God alone possesses this, inherent in himself. If angels or any created being possess it, they possess it because they derive it directly from God. 1 Tim. 1: 17. Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Also 6: 15. Which in his times he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto.

He possesses also immortality and infallibility. He cannot change in his person or attributes, or purposes or plans; or lie or err. He is the same yesterday, to-day, and for ever. Num. 23: 19. God is not man that he should lie: neither the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken and shall he not make it good? Job 23: 13. He is in one mind, and who

can turn him? and what his soul desireth even that he doeth. Ps. 102 : 25. Of old thou hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure, yea all of them shall wax old like a garment, as a vesture thou shalt change them, and they shall be changed : but thou art the same, and thy years shall have no end. James 1 : 17. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Such is God's inherent nature. He possesses all these qualities, in infinite perfection. Can we not believe in and trust such a God? Yea, the name of the Lord is a strong tower, the righteous run into it and are safe: He is seated upon the throne of dominion, and besides him there is no God.

There are also moral qualities which God possesses, and which constitute his moral nature, such as wisdom, goodness, mercy, justice, long suffering, forbearance, kindness, righteousness and holiness. These he enjoins upon man to possess and imitate in harmony with himself. And as he is the fountain and original source from whence all these moral qualities are derived, it is our duty to seek him with all the heart, to love and reverence him with all the affections.

God's wisdom is displayed in the creation of the universe, and the laws by which it is governed, and in the glorious plans of man's redemption. His goodness and mercy in the gift of his dear Son, and the manifold blessings temporal and spiritual with which we are favored.—His justice in the impartiality of his administration, and the strict obedience He requires of all his intelligent creatures to his will and government. His long suffering and forbearance, in giving man a season of probation, and neglecting to execute speedily his sentence against an evil

work. His righteousness and holiness, in the purity of his acts, and precepts given to the children of men. In all these ways the moral attributes of our eternal and most glorious God, are drawn out and exhibited to man.

Surely the fear of the Lord must be the beginning of wisdom. Let us have proper and correct views of his person, character, and attributes, and worship Him in the beauty of holiness.

We come next to notice the seat and capital of the divine administration: or the dwelling-place of the Most High God. Every government and kingdom must have a capital—a royal place, where the head and seat of the administration reside, and from whence authority and laws issue. To say that God exists every where, that He is as much in one place as another, and to give him no personal existence, is to make God a mere universal agent in nature, a mere principle and law, whereas, we must trace these agents and laws in nature, up to nature's God—the Great Author of them. And when you come to Him, you will find Him to be a being that has personal existence, a real capital and dwelling-place from which he surveys and governs the universe. And on this point I rejoice that we are not left to be guided by the genius of speculation, or blind conjectures.

The Scriptures bring to our knowledge the fact, that God has a dwelling-place—a seat and capital—and we invite the reader to notice a few of the many passages to which we direct your attention, as positive proof on this subject. Ps. 11 : 4. The Lord is in his holy temple; the Lord's throne is in heaven: His eyes behold, his eyelids try the children of men. Heaven then is the dwelling-place of God. There he has his throne of dominion, and surveys and governs his universe of subjects and works. Ps. 73 : 25, Whom have I in heaven but thee, or on earth that I desire beside thee? 1 Kings 8 : 30, Hear thou in

heaven, thy dwelling place. Also, 2 Chron. 6 : 21 ; Isa. 57 : 15, For thus saith the high and lofty one that inhabiteth eternity whose name is Holy. I dwell in the high and holy place [in heaven], with him also that is of a contrite and humble spirit, to revive the spirit and heart of the humble and contrite ones. His mode of dwelling in the heart is, by his spirit and word; while in person he dwells in the high and holy place. Matt. 6 : 9, Our Father who art in heaven. Matt. 10 : 32, Him will I confess also, before my Father which is in heaven. Acts 7 : 55, But he being full of the Holy Ghost looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Eph. 1 : 20; And set him at his own right hand in the heavenly, or holy place. Christ, as he declared, ascended up to his Father and to our Father, to his God and to our God; and did he go—reach his dwelling-place, and right hand ?

Heb. 9 : 24, For Christ is not entered into the holy places made with hands, but into heaven itself, now to appear in the presence of God for us. Here God's personality as identified with heaven, his dwelling-place, and as Enoch, Elijah, and Christ, were persons and had bodies, and are said to have gone up into heaven, heaven must be a real, literal place, and God who is said to have His residence there, must be a real personal being. But as God has a spiritual and glorified body, and as mortality cannot look upon and enjoy the presence of a being in such a state, we are to conclude that Enoch, Elijah, and Christ, were changed when they were caught up in a moment, in the twinkling of an eye, as all the saints will be from mortal to immortality, and from a natural to a spiritual and glorified state, at the resurrection of the just. No person then that possesses mortality can go to heaven, or see God, or dwell in his immediate presence, without first being changed and made like God, and have His mode of existence like Him-

Let us then be instructed, and get wisdom and understanding, let us have an intelligent belief in the existence of God, of his person and attributes, of His divine and glorious moral nature, and of His high and holy dwelling-place.—The more correct and intelligent our views are of the Divine Being, the greater will be our emancipation from heathenism, and the traditions of men ; the more correct, consistent, and profitable our worship, the deeper our reverence and love, the more commendable our zeal, and the more pleasing and acceptable our services to Him.—Yes, reader, there is a God, and that God is a rational Being. He has body, parts, and passions, and a real dwelling-place, and is infinite in all His attributes, and is every way worthy of our reverence, love, service, and highest gratitude and praise.

CHAPTER II.

GOD'S PURPOSE IN THE CREATION.

OUR next inquiry is, to ascertain what were the purposes and plans of the Almighty in creating the world, and bringing man into existence. He must have had some object and purpose in view, and from what we have discovered of his character and attributes, that object must have been an important and glorious one. And as God is an unchangeable being, whatever we find His purposes and plans to be, they must stand—they must be carried out—they can never be defeated, or fail of an accomplishment.

To admit that God would make revelation of His will and purposes at one time, and alter them at another, or that He would fail to accomplish them, would be to admit that there is no stability or consistency in the moral government of God. What confidence could the subjects of a king place in the will and purposes of their sovereign, if he annuls to-morrow what he decrees to-day? And what confidence could man or angels place in the divine administration, if the counsels, purposes, and plans of that administration are subject to change or failure? Let me repeat, then, and let this be distinctly understood, that whatever we discover God's purposes to be in creating the world and

bringing man into existence, those purposes must be carried out. It would not be consistent for God to alter them, nor in the power of man to defeat them, whatever he might do—whether he obeyed or disobeyed.

To ascertain God's plan, we must appeal directly to the Scriptures, which we shall find at all times a lamp to our feet and a light to our path, in the investigation of correct doctrinal truth. It is said, "In the beginning God created the heaven and the earth," and after establishing everything in its perfect order, He said,

Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it *was* good.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

Thus, we see, that it was in God's plan that the waters should be an element to sustain life, and the air also, and that they should multiply therein. He said, also,

Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind; and it *was* so.

And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth, after his kind; and God saw that it *was* good.

Now, then, we see the earth, the air, and the waters, teeming with life and animated nature. But is this all? Has God exercised his creative power, divided the darkness from the light, and placed the sun to rule the day, and the moon and stars to govern by night; give to the waters to know their place, and made the dry land to appear; has he done this for no other purpose than to give to fishes, birds, and beasts, an existence in these elements? Nay, verily. All this is but preparatory and subservient to the

one great and glorious object he had in view and yet to accomplish, viz., *the creation of man*. Man was the crowning glory, and chief object of the creative power. But what was God's purpose and plan concerning man?

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his *own* image; in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God saw everything that he had made, and behold, it *was* very good.

We here discover that it was in accordance with the divine will and plan, that the heavens and the earth, and all things therein, should be created for man, and that this should be his home, inheritance, and destiny. Let this be distinctly understood and kept in mind, that God has no other purpose and plan in the creation, than to have this earth peopled, possessed, and governed by man. But does God bestow this great gift of a world upon man without any condition whatever of obedience to his righteous will? By no means.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat;

But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

It was His design that man should possess this earth upon the merits of obedience to a divine law, and by making the penalty of that law *death*, we discover that God had no other purpose or interest in man's existence, than that he should be obedient and holy. Therefore, when he said to man, "Multiply and replenish the earth, and subdue it, and

have dominion over it," he had no other purpose than that this earth should be peopled with holy beings, and that man should possess it only in that state. If, then, God started with this idea—with this object and purpose in his heart—to have man possess this earth in a state of innocence and holiness, then be assured it will be done—His purpose and council will stand, and He will do all His pleasure. But if Adam sins, if he transgresses God's law, and death enters and passes upon all his posterity, how can God's plans be executed?—how can this world be possessed and peopled with holy men? We say, if Adam sins: but we may come at once to the melancholy fact—Adam *did sin*—he did forfeit his life, and all that made his existence desirable—God drove him from the garden; deprived him of the tree of life; cursed the ground for his sake, and said, In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; dust thou art, and unto dust shalt thou return. Again, we ask, what can be done? Has man's transgression thwarted the noble designs of God, so that He will have to destroy this whole creation, or abandon it to the possession of wicked men? By no means. God is not man, that He should be limited in His means to bring about the perfection of His plans. Instead of changing his purposes, He only changes his mode of administration, and by this change of administration brings about the same original purposes and plans. This *new mode* of administration is God's administration of mercy, and discovers his revealed plan of redemption.

REDEMPTION.

Redemption is the restoration, the recovering, and re-possession of that which we once possessed, but by some means was forfeited or lost. Every good government has

a redemption law, so that if by misfortune a man forfeits his estate, and it passes into the hands of another, he or his friends can redeem it, and bring it into his power and possession again. Israel had a redemption law for the restoration of property and their personal liberty, when forfeited and lost by misfortune. See Lev. 25 : 23.

The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me.

And in all the land of your possession ye shall grant a redemption for the land.

If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

And if the man have none to redeem it, and himself be able to redeem it,

Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession.

But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that bought it, until the year of jubilee; and in the jubilee it shall go out, and he shall return unto his possession.

And if a sojourner or a stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family,

Either his uncle, or his uncle's son, may redeem him, or any that are nigh of kin unto him of his family, may redeem him, or, if he be able, he may redeem himself.

When the Bible, therefore, speaks of man's redemption in a moral sense—in the sense of his salvation—it implies nothing more nor less than the restoration of what he lost or forfeited by the fall. Therefore, to understand redemption, we have only to learn what man lost by the fall. It should be remembered that God was pleased with his work, that he pronounced everything that he had made, not only good, but *very good*. And when man fell and incurred the penalty of God's law, and brought a curse upon that good, how much better it harmonizes with the

character of the Divine Being, that instead of suffering his purposes and plans to fail, to rather devise means, and carry on a system of government that would effectually destroy this evil, and restore the earth to its primeval possession and blessedness.

First, then, I remark, man lost his communion and fellowship with his Maker. God proposes to restore this communion and fellowship in the change of his government, and in the plan of redemption. Secondly: Man lost his dominion and possession of the earth. God redeems this, and gives it all back to him. Thirdly: Man lost the society of a world of holy beings. God will redeem a sufficient number to carry out his original designs, so that the earth restored, will be replenished with holy and happy saints. Fourthly: Man lost his life, his access to the tree of life, and all the means by which he could obtain immortality and eternal life. God redeems his life, gives him access to another tree of life, through which he can obtain immortality and eternal life, and enjoy forever the restored or redeemed creation.

But upon what principle of justice can God redeem man? If the penalty of his law was death, and man incurred that penalty, how can God make a law to give life again without counteracting the first law? And what is a law good for with its penalties, if the administrator rescues the transgressor from the penalty due to his crime, by another law of freedom or restoration? This would destroy all civil and moral government. To illustrate: If a parent of ten children say to them, If you will be obedient to the parental government, you may live with me, and share in all the honors and wealth of my house, and of my estate, as long as you live, but if you disobey, I will disinherit you, and drive you from the parental roof, and you shall never have any of my possessions. Now, suppose these children all disobey, how can that parent

show them mercy by any law that would restore them to his house and possessions, without destroying his government by making his laws of none effect? It would not be possible for him to do it. So with the Almighty. It was not in his prerogative to devise a law by which man could be saved.

But to the illustration again. This parent, when he had drove out his children and disinherited them, had no lawful heir to the possessions which those children should have had, had they remained in a state of obedience. We will suppose he had another son born—one, as it were, out of due time—this son, it will be seen, will be the rightful and sole heir of his father's estate, that on condition he had pledged to those revolted children. Now, when this son comes into the possession, if he is disposed to state conditions of pardon and restoration to his revolted brethren, and promise that if they will comply he will share the inheritance with them, and that through him a reconciliation to the father can be had, *then* it can be done. But without some such arrangement nothing could be done, and all would be forever lost. By this illustration is seen the necessity of God's having another Son, who shall heir this world—an only Son—and through, and by him, pardon and reconciliation to God's revolted children can alone be offered. He is God's only Son, because all the rest have revolted and become disinherited. Jesus Christ is that Son of God, and is as one born out of due time, and introduced into the plan of salvation from the necessity of the case. There is no other name, person, or way, whereby man can be saved. He is the Way, the Truth, and the Life: the author and finisher of our faith. And if man rejects Christ, he rejects the best, the wisest, and the only means of his salvation. Christ is, therefore, the sinner's only hope. He is the Redeemer, the Restorer of all things, and the only *One* that can take away the sin of the world. He

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is manifested to destroy the works of the devil, and rid the universe of all sin, so that God's creation now under the curse, will bloom again, and the *redeemed* shall come again to share their former inheritance, with singing; joy and gladness shall be upon their head, and sorrow and mourning shall flee away.

But how can this great work of redemption be effected, and what is the first thing to be done? How could that only Son restore his lost brethren? First: He must make them acquainted with their real condition, and convince them of their need of help. Second: He must convince them he is the son of their father, and the heir to what they have lost—and that he, without any infringement on their father's government, can restore them to the inheritance they have lost, and to the father's good will that they have forfeited. Third: He must show that the father accepts of him, and has actually appointed him a mediator, and clothed him with power to redeem them from the curse and penalty of the law they have broken. And, Fourth: He must make them acquainted with the whole plan and arrangement of their redemption, and the means by which it is to be effected.

All this is necessary to take the first step in their redemption. And it will be discovered in this illustration, that to accomplish this, to secure their confidence and make them acquainted with all these matters, it would be necessary for the son to appear among them for a while, and be like them, that he might instruct them, and show by precept and example, how they might resist evil and temptation, and overcome their hatred to their father's government, and be reconciled and restored. Indeed, we can from their condition, discover no other way how this could be effected, only that the son should thus humble himself.

You have, then, in this illustration, a miniature representation of man's moral condition since the fall; the neces-

sity of the Son of God, and the first thing necessary to man's redemption to be done ; the means to be employed, and the necessity of God's sending his Son into the world, in the likeness of sinful flesh, and of his suffering the penalty of the law, the just for the unjust, that he might bring us to God. A great many persons do not believe in Christ, and are not interested in the plan of redemption, because they do not see the necessity of Christ's office and work, and know not why there could be no remission of sins without shedding of blood. Therefore, we have endeavored to illustrate and bring out this subject, so that our readers might understand and become interested in their eternal salvation.

Christ died because the penalty of the law that man had broken was death, and to redeem man from that penalty ; and to show that he had power over death, He himself must die. And the Father could raise Him from the grave, or from death to life again, because there was no law by which death could hold Him, as he had *never sinned*. If Christ, or this only Son, had sinned, then he would have incurred the penalty resting upon the revolted children, and the Father could never have raised Christ from the dead.

To prepare the world to receive so important and holy a personage, and share the benefits of His mission, God set up a system of worship and sacrifices, veiled in types and shadows, which so completely prefigured the whole object and plan of redemption, that had the world received the instructions of Moses and the Prophets, and engaged intelligently in this worship, Christ would have been hailed in His proper character, and universally acknowledged the Saviour of the world. But so great is man's moral darkness, so hardened and blunted are all his moral sensibilities, that the plainest teachings, the simplest illustrations, and the most stupendous miracles, are not sufficient to awaken the energies of his soul, and bring the world in a mass to

understand, believe, and engage in the glorious work of their salvation. Only a few, a remnant from each successive generation, have become wise in the wisdom of God, and become again heirs of God, and now joint heirs with his Son Jesus Christ. But this remnant, let it be remembered, will be sufficient when brought together to fill this earth, and thus accomplish the original purpose of God. The advent, then, and the whole mission of Christ into the world, was not only foretold by the prophets, but foreshadowed in the typical law of Moses. Therefore was the law a school-master to bring us to Christ. Gal. 3 : 24.

We are now prepared to present the true doctrine of Redemption and Christ the Redeemer, keeping in mind the true definition of the word *redemption*, viz. : a re-purchase and restoration of that which was forfeited or lost. Redemption implies nothing more, nothing less. If Christ should give to the saints more than they lost by transgression, or other things to possess and enjoy, this would not belong to redemption, it would be an independent gift. And such an addition would be charging God with folly and imperfection.

When the Almighty had completed his work of creation, and had placed his son and daughter in the paradise garden, and saw when his plans were perfected, the whole earth would be like that garden, and peopled with holy and happy beings, it so pleased Him that He exclaimed, it is *very good*. He saw no defect, nothing that man would want through countless ages to make him more completely happy and holy. Therefore all must see that if man can be redeemed, and the curse taken from off the earth, and all restored to its paradisiacal state, it is all that a God can be expected to do, or that man needs to have done. And here let me add that Christ only heirs what man lost, and consequently has nothing more to give or redeem. We are therefore limited in our views of redemption, from these considerations, to just what man actually lost.

There is another idea that I wish the reader to notice, and that is this :—That as man was his own voluntary agent, and incurred the penalty of the law by his own voluntary act, so Christ places his redemption and the requisite means to be employed, to man's own voluntary choice. He will not force any to be redeemed, while He invites all to come and partake of the waters of life freely.

We shall now take up the items in order, and show the process by which all that will, may be redeemed. First, then, we remark, that man lost his communion and fellowship with God by his transgression, and became alienated and carnal in his affections, sold as it were to sin, and under sin as a master. He wants to be redeemed in this respect ; the channel of his affections needs turning again to God, and to holy things. Hence repentance or reformation of life is the first thing preached, and the first step towards redemption. John the Baptist came preaching, saying, Repent, for the kingdom of heaven is at hand. Matt. 3 : 2. And Jesus said, I am not come to call the righteous, but sinners to repentance. Matt. 9 : 13.

Luke 24 : 46, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day :

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Acts 17 : 30, And the time of his ignorance God winked at ; but now commandeth all men every where to repent.

Repent ye and believe the gospel, is the first command that came from the great Captain of our salvation, at the opening of His mission, Mark 1 : 15. Repent and believe. Faith cometh by hearing, and hearing by the Word of God ; and how shall they hear without a preacher or teacher ? No person can believe without he knows what to believe, and has some fact presented to his mind to believe. As repentance and faith, or belief, is essential to salvation, and is necessary to become a Christian or disci-

ple of Christ, I wish to notice distinctly the means to be employed to bring men into compliance with these duties.

We shall take it for granted, that John the Baptist, Christ and His apostles, understood and adopted the best means to induce men to repent and believe the gospel.—What then were the means they used? I answer, *preaching the Word*, and confirming it with good works. John produced a great excitement and brought many to believe and repent, but it was only by his preaching—his voice crying in the wilderness. Jesus, it is said, went about all Galilee, teaching and preaching in their synagogues the gospel of the kingdom, and healing all manner of sickness and diseases of the people. Matt. 4: 23. And he says to his disciples, Let your light so shine before men, that they seeing your *good works* may glorify your Father which is in heaven. The light is the word, the gospel—and to let it shine is to confess it, to preach it, and hold it up to others, and show the fruits of it in our lives. Christ in His valedictory prayer is comforted by the fact that He has given them the word. John 17: 14. I have given them thy word. It is the word that sanctifies. Sanctify them through thy truth, thy word is truth.

It must be plain to every thinking mind, that as man is a rational being, and a free agent, truth must be addressed to his understanding. He must be rationally convinced of his errors, and sins, and the way of truth and obedience clearly presented, or he cannot understandingly change his course. If a man is traveling a certain road, and you know there is danger ahead, and you wish to convince him that if he does not take a different course he will most certainly lose his life, what is to be done? You have only to present the fact of his danger, accompanied with undeniable evidence, and point out a better way—a sure way of safety and escape. If he will not listen, and change his course, the fault is his own; you have delivered yourself

from all responsibility of his destruction. It is precisely on this principle God acts towards the children of men.—He says, Come and let us reason together. Wisdom utters her voice to the children of men and says, How long, ye simple ones, will ye love simplicity, and fools hate knowledge? Again, he says, Turn ye, turn ye, for why will ye die? It is upon this principle that Christ gave the great commission to his apostles, when he said, Go ye unto all the world and preach the gospel to every creature.

Is this the way to save men—to bring them to repentance and faith on the Lord Jesus? Yes, and the apostles acted upon this principle, and upon this only. It was by harkening to the words and preaching of Peter, on the day of Pentecost, that three thousand became converted, and were baptized into the faith. He gave them in the preaching of the word the gospel motives for repentance. He did not, like many modern divines, relate horrid anecdotes and accidents, and preach hell-fire, till the nervous and timid were convulsed with fear, and then erect an altar, or anxious-seat, and get down and pray them into religion. No such machinery was invented, or set to work by Christ or his apostles. And if it was not necessary then, it is not necessary now. Men must be made to think, to reason and study the Scriptures for themselves. But you might as well address sober candid truth to a company of raving maniacs, as to address a company under the influence and religious frenzy of most of our modern revivals.

We need have no dispute on the subject, for the so-called Christians that are thus manufactured, speak for themselves—their lives do not lie—they tell the true tale of their origin.

But let us continue to look at the apostolic mode of making Christians, or getting people converted.

Acts 4 : 1, 2, 3, 4, And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them ,

Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

And they laid hands on them, and put *them* in hold unto the next day : for it was now even-tide.

Howbeit many of them which heard the word believed : and the number of the men was about five thousand.

What was it that raised the ire of these ecclesiastical functionaries, and led them to stretch forth their hands of power, and put the apostles in prison ? Why, they had preached Jesus and the resurrection, and about five thousand which heard believed. They had not disturbed the neighborhood by their hallooing, and pounding, and shouting, and stamping with their feet, or smiting their fists together.—No—they simply taught the people. And they used all the means necessary.

Acts 6 : 7, And the word of God increased ; and the number of the disciples multiplied in Jerusalem greatly ; and a great company of the priests were obedient to the faith.

8 : 4, Therefore they that were scattered abroad went every where preaching the word.

13 : 44, And the next Sabbath-day came almost the whole city together to hear the word of God.

48 v. And when the Gentiles heard this, they were glad, and glorified the word of the Lord ; and as many as were ordained to eternal life, believed.

The jailor, alarmed at the earthquake, was brought before Paul and Silas, and having become convinced that they were men of God, said, "Sirs, what must I do to be saved?" And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. But he could not believe without he knew what to believe. Therefore, they spake to him the word of the Lord, and to all that were in his house. Acts 16 : 32. Also 18 : 28, For he mightily convinced the Jews and that publicly, shewing by the Scriptures, that Jesus was Christ. 19 : 8, And he went

into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. And so on, we might multiply texts to any number, to show that to bring men to repentance and faith, we have only to address the word to their understandings.

But says an objector: we must have something more than the word, we must have the Holy Spirit. Granted. But are we not lead and influenced by the Spirit, when we follow, and are under the influence of the word? Is not the Word of God the language and teachings of the Spirit? If the Spirit's power is not brought to bear upon the heart by the preaching, and hearing, and believing the word of God, how can you show that it will operate through and sanction other means? Can any one be so stupid and fanatical as to believe that the rubbing of the hands, and shouting, and pounding, &c., is a channel through which the Spirit can reach the heart and operate more effectually than by the calm, rational preaching of the Word? The whole system of preaching and worship taught by Christ and his apostles, is a rebuke upon such a sentiment. Do you want in reality that men should feel the spirit and power of God upon them? Then hark! I am not ashamed of the gospel of Christ, for it is the *power of God* unto salvation to every one that believeth—to the Jew first, and also to the Greek. Romans 1: 16. What is the power of God? *The gospel.* To what extent is it the power of God? *Unto salvation.* This, then, will do. If it is the power of God unto salvation, to receive and believe the gospel, it will accomplish all we need to have done, the anxious-seat operations, to the contrary notwithstanding.

Heb. 4: 12, For the Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of

the heart. Here is the same sentiment again. The word of God, the same as the gospel of Christ, is the all-powerful agent to subdue the heart, and bring it into subjection to the mind and will of Christ. This being the correct and only means to restore that communion and fellowship to God that man lost by the fall, we shall find that true religious experience will tally with this truth. That is, every true scriptural conversion to Christ, will have been brought about by the power of truth operating upon the heart, and they have become Christians because they have heard or studied the word of God, and believed it.

1 Pet. 1 : 22, 23, Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently.*

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

This is what I understand to be a true Christian and scriptural conversion, and experience. The Spirit and the word both agree, and are together; you cannot separate the one from the other; for the word is the language, and consequently the sword and the power of the Spirit. We cannot see or know any thing of the Spirit, only as we receive and understand the word, for this is the only medium the Spirit has to effect our minds. Therefore, says the same apostle, If any man speak, let him speak as the oracles of God. Gal. 4 : 11. Jam. 1 : 18. Of his own will begat he us. How? by the word of truth. Col. 1 : 28. Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. 3 : 16. Let the word of Christ dwell in you richly in all wisdom. Eph. 5 : 25, 26. Husbands, love your wives, even as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by *the word*. 1 Cor. 1 : 18. For the preaching of the cross is to them that perish foolish-

ness, but unto us who are saved it is the *power of God*. V. 21, For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. We might add to this catalogue of texts, but if the point at which we aim is not discerned, and established by these, others would add no strength.

How then shall a man become a Christian? Answer—By repenting or reforming his life, believing and obeying the gospel. The gospel contains the glad tidings and good news of man's salvation; or in other words, the plan of Christ to save men, and the duties it enjoins upon them. To teach men their duty, and give them a living example of piety and obedience, and show them the way, and inspire them with confidence in Him as their Redeemer, Christ came, or was manifested to the world, and demonstrated that he had power to forgive sins, and raise the dead, and do all that we need to have done to regain our former standing with the Father, and all our inheritance and blessings. Christ does not propose, neither can he save us from the ills incident to this mortal life, though we believe and obey him. Christ in this life can only console us with the joys of his pardoning love, and those that would naturally arise from a reformation of life, and with the positive assurance that He will complete the work of redemption at the time appointed. Consequently no change takes place here but in our affections and moral character: Being carnally-minded, we may become spiritually-minded. As we have been the servants of sin, of our lusts, we may change masters, and become the servants of Christ, and of righteousness. We may put off the old man with his deeds, which is our corrupt life and habits, and put on the *new man*, Christ Jesus, or a new moral life of holiness and righteousness, and walk according to Christ, and the Spirit, or word. In short, in every instance where we

have been accustomed to evil, we must overcome it with good, and thus learn to fear God and work righteousness. This will bring us into that change of life and moral character, which alone is acceptable to God, and into fellowship with Him, and with his Son Jesus Christ, and secure to us all the rich blessings of redemption. The fruits of the old man, or the wicked spirit in us, is in all evil, but the fruits of the Spirit, and of the word, are in all goodness. Christ says follow me. He is our example. We are then to bless and curse not. We are to clothe the naked, feed the hungry, visit the sick, help the poor and distressed, grow in grace and in the knowledge of Christ, and be an example of piety and good works to all around us. Then the pledge is, ye shall be mine in that day when I come to make up my jewels—I will resurrect them at the last day.

When a person has really been brought to repentance, faith, and obedience to Christ, he becomes voluntarily a disciple of Christ, and is a fit subject of Baptism and the Lord's Supper—the two New Testament

ORDINANCES.

Christ instituted these two ordinances to be observed by every disciple of His, as emblematical of His death, burial, and resurrection. This is the only reason of their institution, and the only use to be made of them. 1 Cor. 11 : 23, 24, 25, and 26.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread :

And, when he had given thanks, he brake *it*, and said, Take, eat ; this is my body, which is broken for you ; this do in remembrance of me.

After the *same* manner also *he took* the cup, when he had supped,

saying, This cup is the new testament in my blood ; this do ye, as oft as ye drink *it*, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

Here we have the reason given for this ordinance of the supper, and an explanation of the symbols, and no remark is necessary to make it more clear, or show it to be a positive duty. As often as ye eat this bread.—This ordinance is to be repeated, and is unlike baptism in this particular. It is to be continued also, till he shall come the second time. But what shall carry us through His burial and resurrection? Are we to be cut short here? Are we to remember and celebrate His death, and stop there? Are we not interested in His burial and resurrection, and have not these as great a claim upon our faith as the former, and consequently as necessary to be embraced in a symbol and observed by his disciples? Most certainly; and Christ has not failed to symbolize the whole scene. Baptism is a symbol of his burial and resurrection. Rom. 6: 3, 4, 5.

Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?

Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*.

Col. 2: 12, Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

There has been considerable controversy in the Christian world about the mode of baptism; but it is all unnecessary. The symbol will not admit of but one mode. It is to represent Christ's burial and resurrection, consequently the disciple must be buried in water, or immersed, and raised up out of it, or this ordinance is not observed at all.

The individual must be laid down in the element, in the emblem of a death burial, and raised up out of that element in the emblem of a resurrection, *then*, and *then only* does a person observe the ordinance of baptism. Hence, the word *Baptism*, from *Bapto*, has in this ordinance no other meaning than immersion, or burial in water. The symbol is therefore right, and the word is right. Let no one be confused about baptism. Follow out your symbol, be buried, and all will be right. We will look at a few examples. Matt. 3 : 5, 6, 16.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

And were baptized of him in Jordan, confessing their sins.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

John 8 : 25, And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came, and were baptized.

Acts 8 : 12, 13, 36, 37, 38, 39, But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs.

And as they went on *their* way, they came unto a certain water: and the eunuch said, See *here* is water; what doth hinder me to be baptized?

And Philip said, If thou believest with all thy heart, thou mayst. And he answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

The use of these symbols impart no virtue abstractly considered, and are no better than the heathen symbols.

but when we consider and use them as emblematical of Christ's death, burial, and resurrection, they become at once interesting and profitable.

THE CHRISTIAN CREED.

As we have seen, the word of God is the great agent to enlighten, influence, and bring men to repentance, and is what they are to believe to become Christians, so the Scriptures are to be taken as a sufficient creed. If the word guides men into the religious way, it is to guide them when they are in it.

The creeds of the different denominations of professed Christians are only their opinions reduced to ecclesiastical law. And these opinions are founded upon inferences drawn from certain texts, upon tradition, and upon ecclesiastical enactment. Consequently to join one of the sectarian denominations, you must have something more to recommend you than the fact that you have become a Christian—that you have repented of your sins and reformed in your life—that you now believe on the Lord Jesus Christ. If you knock at the Presbyterian door, you must be found not only worthy and well qualified, according to their ideas of Christian character, but properly vouched for as a Presbyterian, i. e., that you adopt and believe their creed, before you can gain admittance. And so with every other denomination that does not adopt the Bible as their creed. Now this makes a great deal of trouble, and converts to Christ are often distressed to know at what door they had better knock—which way to go—to what denomination to apply for a home. In looking over the catalogue of creeds, they become confused, and many of them disgusted, and either turn back and give up religion, or stand alone and independent, while others, from

the influence of friends, love of popularity, and prosperity in business, will consent to join, and maintain a creed, some parts of it at least they believe and know to be a lie.

But let me emphatically say to all persons who desire to be Christians, that it is not what others say you are to believe and take as your creed, but *what the Bible says*. You are to read, or hear it read and preached, and study it for yourself, and exercise your own judgment and reason that God has given you for this purpose; and believe just what you find it teaches in harmony, not with the opinions and creeds of men, but with itself. With the opinions of uninspired men, you have nothing to do. It is upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone, that you are to build your temple of truth, and Christian doctrine and morality.

Christ is the door of His own sheep-fold. And to be a sheep of his fold, you are only to hear His voice and follow Him. And His voice is heard in the Scriptures.—When you follow the teachings of the word, you hear the voice of Christ, and are following Him. But when you leave the Scriptures and follow the creeds and traditions of men, you are following the voice of strangers, and will be of the fold of Satan. Christ is our law-giver, and religious legislator and teacher. He has not delegated the power to legislate for his subjects, to any man, or company of men. He alone holds the reins of government, and is the Head of the Church, and the only proper authority to be obeyed. Christ and His disciples were cast out of the synagogues and excluded from every sect among the Jews; but what of that? Did that prove that Christ was not the Redeemer, and that his disciples were not right in believing and following Him, and that they were not good men? What if the Protestant sects reject a man who has reformed in his life and become a Christian, but will not acknowledge any authority over his faith but

Christ, or any creed but the Bible? Will that prove that he is not a Christian, and sound in the faith? Nay, verily.

Says Christ, I am the door. Very well, then, if we come to Him, and can get a permit to pass in through him, we shall be folded as his sheep, and no power can pluck us out of his hands. He is the *way*, the *truth*, and the *life*. Ye are my disciples, if ye do whatsoever I command you. The children of the kingdom are they that hear the *Word of God*, and keep it. He that received seed into the good ground is he that heareth the word and *understandeth it*; which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty. *Matt. 13: 23.*

Was it not a good omen in the apostolic times to see a man come out independent of the Jewish sects, and take Christ as his leader, and the Scriptures as the rule and guide of his faith and practice? And is it less virtuous now? To see a person take such a stand, so far from lessening the evidence of his piety and moral worth, it is the very best evidence a man can give of the genuineness of his conversion to Christ. It shows a purpose, a decision of character, and honest integrity of heart, that is above price, and is an example worthy of imitation by every disciple of Christ.

But, says one, we must have some form of church government, some instrument as a platform of rule by which we can identify ourselves as an associated body and church. But how comes this necessity? When a person is converted to Christ, what hinders his obeying the gospel, or creed of Christ? And if another believes and turns to the Lord, are they not brethren, and united in the same faith, and do they not take Christ as their leader and head?—And if tens, hundreds, and thousands are added to Christ, are they not all brethren? Do they wish to write it down that they will agree to fellowship each other, and associate together as a church of Christ? Is not this written in the

gospel, and upon their hearts, and will not their union to Christ and his truth be the bond of their union one to another ?

It is not necessary to get together in a counsel and draw up an article of agreement, and a platform of faith. This is already done. If they are Christians, they have already submitted to the Head and proper authority, and are the children of one family, and have adopted the teachings of Christ and the Holy Scriptures as the platform of union and action.

Is it proper or necessary for the children under the government of their parental head, to have some written form or platform of associated action, in order the better to serve their parents ? No one will pretend this. Well, then, if Christ is a perfect law-giver and teacher, if his counsels, precepts, directions, and example is sufficient, and all that is required, we have no need of any thing further. We cannot admit there is any defect in Christ's government. We believe the New Testament contains every duty we owe to God, to man, and to our brethren. Let us understand then, the truth of the matter. Christ organized His own church. We have nothing to do only to come into that organization, entering in through Him as the door, and be united to Him as the branch is to the vine, love and be united to all them that love Him. and are united like ourselves to him.

No one can pretend but what creeds produce sectarianism, and consequently divide and distract Christ's disciples, which is a great sin, and strictly forbidden by the Great Head of the Church. I have heard ministers say that it was a good thing to have these sects and parties, and that it was in God's providential arrangement. But all such ministers speak very unwisely, and are far from the truth. Divisions in the family of Christ, are contrary to His most ardent wishes and prayer. It is also

contrary to all His teachings and the Spirit and genius of the gospel. All must acknowledge there is but one Saviour, one gospel, and one way of life and salvation; consequently there can be no good grounds for a division.—Hear Christ in his prayers. John 17 : 20, 21, 22, 23.

Neither pray I for these alone, but for them also which shall believe on me through their word.

That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one.

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Wisdom is justified of her children. That the world might believe in the divinity and mission of Christ, He besought his Father that his disciples might be one. And what would convince an unbelieving world more than to see all His followers of one spirit, one faith, and all united in one great brotherhood? John 13 : 34, 35.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all *men* know that ye are my disciples, if ye have love one to another.

Rom. 16 : 17, 18, Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

1 Cor. 10 : 10, 11, 12, 13, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no division among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul, and I of Apolos, and I of Cephas, and I of Christ.

Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ?

The Gospel is weak, and the truth has but little effect, and infidelity rears its scoffing head right in the midst of our temple of Christianity, because the professed disciples of Christ are divided and subdivided, and warring, biting, and devouring each other. They cannot be made to believe in a religion that produces such fruits. But will the Bible alone, taken as our creed, produce a union ? Yes. When left to speak for itself, untrammelled, and unperverted by sectarian dogmas, it will speak forth the same great truths to all people and nations. If wisdom's voice is distinctly heard and listened to, she will teach the same great practical lessons to all her children.

Sectarianism and a creed oblige us to disobey Christ. He commands us to search the Scriptures, and study the word of God for ourselves, and grow in grace and knowledge. But a creed confines you within its own limits, and will not let you transcend its boundaries. You may live fifty or sixty years in a church, but you must not know only just what your creed taught you at the first. You may be just as wise as your creed and no wiser.

It makes us disobey Christ, in that it makes us judge our brother's conscience, and set at nought our brother ; or reject him and cast him out. He may read his Bible, but he must not find anything but what is contained in his creed, and believe it ; otherwise it makes us proceed against him, and cut him off from our fellowship.

A creed makes us disobey Christ, in that it obliges us to disobey the law of love and union that He has given us. A Baptist cannot obey this law of love towards a Presbyterian brother, or a Presbyterian brother towards a Baptist ; neither can they take the steps of Gospel discipline in case they trespass against each other. They may agree to respect each other, and live in peace in the neigh-

borhood, but there is not that love and union, all can see, that there ought to be among Christians, or that there would be, were it not for their respective creeds.

It is the *creed power* that genders and fosters the spirit of persecution that has kindled the fagot and the flame, invented the rack and the tortura; imprisoned, and forged the chain, dragged to the inquisition and dungeon, the innocent and defenceless disciples of Christ. It is the creed-power that has blocked the wheels of progress and religious freedom, forbid free investigation, and stifled the liberty of conscience, and engendered all the feuds and quarrels, and party strife that have disgraced the Christian name, and reproached the cause of Christ. It is a *hideous monster* that has grown up in the church, usurped the power and dominion of Christ, and is still sucking the life-blood of the Christian system. It is a corrupt tree upon which no good fruit ever has or can grow. Let every true convert, then, understand this subject, and prepare himself for the battle, for we have not to wrestle against flesh and blood, (as they do in the games,) but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, i.e., against the creed-power in the church.

Rom. 19: 7. Receive ye one another, as Christ also received us to the glory of God. Now Christ received us not on the ground of our being free from error, or yet properly instructed into all the truth, but on the ground of our repentance and submission to Him, to be taught and governed in the future. Let this be the test of our fellowship, and receive every person that gives satisfactory evidence that Christ has received them, and that they have become reformed men and women, and intend to lead holy lives, remembering that it is the Lord that adds to his church, not man. We are only to receive into our fellowship such as the Lord captivates by his truth and the preaching of

the Gospel, and brings over to his side. Acts 2 : 47. The Lord added to the church daily, such as should be saved. Man did not add them by a vote or any other way. They were added when they forsook error and sin and embraced the truth and righteousness of Christ. Acts 5 : 14. Believers were the more added to the Lord. Acts 11 : 24. And much people were added unto the Lord.

It is plain from these texts that it is not for any of Christ's disciples to say, who *shall* or who *shall not* belong to Christ's church, and become members of his family. It is their business to fellowship and march in, rank and file with all that the Lord is pleased to enlist into his army. 1 John 1 : 3, 7. That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ. But if we walk in the light as he is in the light, we *have fellowship* one with another. Eph. 5 : 11. Have no fellowship with the unfruitful works of darkness, but rather reprove them.

Our duty, then, is plain : it is to extend fellowship to all persons possessing good Christian character, and withdraw it, or have no fellowship where it is wanting. The word *church*, means assembly ; and the church of God, or of Christ, as used in the New Testament, denotes the assembly of Christians. Thus the church of God at Corinth embraces all the disciples of Christ at that place. The church of God at Galatia, the assembly at Galatia. Thus Paul could address his letters to the church of God at any place, because they were all one ; it embraced all the believers at that place, and there were no divisions among them. But in any town where there is a number of sects and parties, suppose a letter should come through the post-office, addressed to the Church of God in that place, who would take it out ? Would the Presbyterians allow the Baptist to take it, and

say they are the Church of God—or the Baptist the Methodist, or any one of the sects, the others? Nay!

From what we have said, then, on creeds, this is the sum: No disciple of Christ is called upon by his Master and Head, to believe in and support any sectarian creed, but the Bible alone. We object to them, because there is no cause, authority, or foundation for them in the Gospel. Because they are unreasonable, and oblige us to believe a lie, and bind heavy burdens upon men which Christ has not authorized us to bear. To be obliged to believe the truth by an exercise of ecclesiastical power, would be bad enough; but to be forced to believe *a lie* is perfectly *abhorrent*. Because they hinder the progress and growth of the disciples of Christ in the knowledge of the Scriptures, and thereby keep us fettered in ignorance and superstition. Because they prevent the growth of brotherly love and fellowship among God's people, and engender divisions, and party strifes, and hatred, and every evil work. Because they sustain a hierarchy of religious tyranny over the consciences of Christ's followers, which judge, acquit, and condemn at their will, and is the foundation of all the persecutions that have disgraced the name of humanity and reproached the Christian system. And lastly: because they dethrone Jesus Christ; they usurp the authority of Christ as our Master, our Teacher, our Lawgiver, and Judge, and thereby devour and destroy the Church of Christ, instead of aiding and strengthening it.

In closing this article, the reader will allow me to introduce an extract from Mr. Beecher, son of the Rev. Dr. Lyman Beecher:

"There is nothing imaginary in the statement, that the creed-power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate of the ministry sees before him an unauthorized state-

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ment, spiked down and stereotyped, of what he *must* find in the Bible, or be martyred. And does any one acquainted with human nature, need to be told that he studies under a tremendous pressure of motive? Is that freedom of opinion the liberty wherewith Christ maketh free? Rome would have given that. Every one of her clergy might have studied the Bible to find the Pontifical creed on the pain of death. Was that liberty? Hence, I say, that liberty of opinion in our Theological Seminaries is a mere form, to say nothing of the thumbscrew of criticism by which every original mind is tortured into negative propriety. The whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or Baptist, or Methodist, Episcopal, or other evangelical handcuffs. Hence it has now come to pass that the ministry themselves dare not study the Bible. Large portions thereof are seldom touched. It lies useless lumber: or if they do study and search, they dare not show their people what they find there. There is something criminal in saying any thing new. It is shocking to utter words that have not the mould of age upon them.”

The next great Christian doctrine that will claim our attention, and is in order in the plan of redemption, is

THE RESURRECTION

As we have noticed, the penalty of the law was *death*, consequently Adam lost his life, by his sin or transgression. Rom. 5: 12. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned. 1 Cor. 15: 22. For as in Adam all die, so in Christ shall all be made alive. Acts 17: 18. Because he (Paul) preached unto them Jesus and the resurrection. 24: 15. And have hope towards God,

that there shall be a resurrection of the dead, both of the just and unjust. As Adam lost his life, and entailed death upon all his posterity, we see at once the necessity of his life and body being redeemed.

It will be perceived also from the passages already quoted, that the resurrection—the resuscitation or reproduction of Adam and the human race—is founded on the fact that the *dead* are *actually dead*; that they are not in conscious being, and already in a state of happiness or misery. If a man *die* shall he *live again*? Job. 14: 14. That is, if a man die—if he ceases to be, to live—shall he live?—shall he come into existence again? There is no such thing as a resurrection *of life*, and *to life*, if there is not a cessation or extinction of life. When God said to Adam, In the day thou eatest thereof thou shalt surely die; He meant thou shalt surely cease to be, thou shalt become extinct. This is plain from the way God made man, and from the explanation he gave him of his death. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return. Dust thou art. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. How did he become a living soul? By God's breathing into his nostrils the breath of *life*. At this moment, and not till this moment, did Adam begin to live and have conscious existence.

Of what does it appear man is composed? Of a body, and spirit of life. These united make a *living soul*—not an immortal soul as some would have it. If man had become an immortal soul, he could not have died, let his moral acts have been what they would. Man's body, then, came from the dust, and his breath and spirit from God who gave it. In their original elements, neither part was a living soul, their union only made *one living soul*. What, then, is death? A

separation of the spirit from the body. The body returns to the dust as it was, and the spirit as it was, to God. They both go back to their original state or elements, and man ceases to be a living soul.

If the component parts of man dissolve their union at death, and each goes to their original, how perfectly absurd and contrary to reason and fact, is the idea that man has a soul that is alive and conscious after death, or this dissolution. Man is not pronounced a living *nephesh* or soul, till the *ruah*, or spirit, is united with the organism of the dust. In their separate and original state, neither of the parts can with any truth or propriety be called a living soul. There is no such thing, then, as a living soul, only when the spirit and body are united. To have a man *die*, to cease to be a living soul—is only to have that go forth, or out of him, that God breathed into him. Then he will be dead and unconscious, or in the same state he was before he had life.

Job 32 : 8. But there is a spirit in man, and the inspiration (breath) of the Almighty giveth them understanding. Man's understanding came when God breathed this spirit of life into him, and of course goes from him when this breath or spirit leaves the body. 33 : 4. The Spirit of God hath made me, and the breath of the Almighty hath given me life. The same sentiment again. Man only has life and understanding when the two parts are united. 34 : 14.

If he set his heart upon man, if he gather unto himself his spirit and his breath ;

All flesh shall perish together, and man shall turn again unto dust.

Here the fact is plainly stated, and there need be no misunderstanding. If God gather unto himself again man's spirit and breath, all turn to dust and perish. 3 : 18.

Why did the knees prevent me ? or why the breasts that I should suck ?

For now should I have lain still and been quiet, I should have slept ; then had I been at rest,

With kings and counsellors of the earth, which built desolate places for themselves ;

Or with princes that had gold, who filled their houses with silver :

Or as an hidden untimely birth I had not been : as infants which never saw light.

There the wicked cease from troubling, and there the weary be at rest.

There the prisoners rest together ; they hear not the voice of the oppressor.

The small and great are there ; and the servant is free from his master.

Here Job also declares the state of the dead to be as though they had not been, and settles the question that the dead know not any thing, that all is over of suffering and oppression, and all like prisoners, rest together in the dust, waiting, as they are, for their trial, to be brought forth, resurrected, at the Judgment. Ps. 49 : 12 :

Nevertheless, man being in honor abideth not ; he is like the beasts that perish.

This their way is their folly, yet their posterity approve their sayings.

Like sheep they are laid in the grave, death will feed on them, and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling.

But God will redeem my soul from the power of the grave, for he shall receive me.

The body is properly the soul, and hence it is called a living soul, when the spirit and breath is in it. If the translators had observed this distinction as the truth requires, they never would have called the spirit and breath the soul, as they now have in many texts. In these verses it is asserted that man *perisheth*, or dies like the beast, and their bodies, or souls, are like sheep laid in the grave. But David is a believer in the resurrection. God *will redeem* my soul from the power of the grave. No intimation here, that man has a soul that is conscious in a state of death, and hence there is no hope but in the resurrection that man shall live again. Ps. 88 ; 4, 5 : I am counted with them that go

down into the pit, I am as a man that hath no strength, free among the dead, like the slain that lie in the grave, whom thou rememberest no more, and they are cut off from thy hand. In this state they are neither in happiness, or misery, or consciousness.

10th v. Wilt thou show wonders to the dead ? shall the dead arise and praise thee ?

Shall thy loving-kindness be declared in the grave ? or thy faithfulness in destruction ?

Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness ?

No ! The answer is plain. Nothing can be shown to the dead ; it is a state of forgetfulness, their mind and thoughts are perished. Ps. 115 : 17 :

The dead praise not the Lord, neither any that go down into silence.

Put not your trust in princes, nor in the son of man, in whom there is no help.

146 : 3, 4. His breath goeth forth, he returneth to the earth, in that very day his thoughts perish.

Now, let the reader notice that the assertion, that the dead know not anything, that in the *day* their spirit leaves them, their thoughts perish—that they cannot praise the Lord—that it is a state of forgetfulness, and where there is no exercise of the mind ; is not *my assertion*, but the *Scriptures*'. If the Scriptures give us a correct account of the formation of man, and how he became a living soul, and how death is effected, viz. : by the separation of the two component parts of man, then the fact will remain an eternal *truth*, that the *dead know not anything*, the opinions of men to the contrary notwithstanding. The reader will probably say that there are passages that contradict such a sentiment. Then I would say, the Bible contradicts itself, and consequently is not entitled to credit as the word of God. But your passages do not contradict such a sentiment ; there is not a passage in all the Scriptures that asserts that the dead do know anything—that there is an

immortal soul that flies away from the body at death, and is conscious somewhere, either happy or miserable. It is only your inference drawn from certain passages. And you should know one thing : that when you draw an inference from one passage that flatly contradicts a plain and positive assertion in another passage, your inference is wrong and must be given up. If we allow men to draw inferences to contradict positive assertions, we allow men to sustain every false doctrine and system of error from the Bible under heaven. We destroy at once every sound principle of true interpretation, and common-sense understanding of the Scriptures.

But to proceed. Ps. 6 : 4, 5 : Return, O Lord, deliver my soul : Oh save me for thy mercies' sake. For in death there is no remembrance of thee ; in the grave who shall give thee thanks ? David understood well where he was going—he was going into the land of forgetfulness, where there would be no remembrance of God, and he cries earnestly to the Lord that he might not be left there, that the Lord would return and deliver his soul. Ps. 17 : 15 : *As for me I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness.* No beholding his face in death, no satisfaction when in the sleep of death, but he was confident that he should awake again, that the Lord would return and awake him, i.e., resurrect him.

Job has the same faith. 19 : 23 :

Oh that my words were now written ! oh that they were written in a book !

That they were graven with an iron pen and lead in the rock forever !

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.

And though, after my skin, worms destroy this body, yet in my flesh shall I see God :

Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.

How plain the truth is brought out in these passages,

that the dead enjoy not the knowledge and presence of God, that their hope was in a resurrection, and that without *this* they would indeed perish. 10 : 18 :

Wherefore then hast thou brought me forth out of the womb ? Oh that I had given up the ghost, and no eye had ever seen me !

I should have been as though I had not been ; I should have been carried from the womb to the grave.

Are not my days few ? cease then, and let me alone, that I may take comfort a little,

Before I go whence I shall not return, even to the land of darkness and the shadow of death ;

A land of darkness, as darkness itself ; and of the shadow of death without any order, and where the light is as darkness.

To believe in the doctrine of the resurrection, we must see its necessity ; and to see its necessity we must know the state of the dead. And their state and condition can not be more definitely and plainly set forth than in the Scriptures we are noticing.

Oh, that he had died as soon as he was born, then he would have been carried from the womb to the grave, and *been* as though he had *not been* ; but as it is, my days are few, therefore I shall go to that dark land—dark as darkness itself, where there is no order—no law, physical or moral—or intelligence, but all is still and unconscious. 14 ; 10 :

But man dieth and wasteth away, yea, man giveth up the ghost, and where is he ?

As the waters fail from the sea, and the flood decayeth and drieth up,

So man lieth down and riseth not, till the heavens be no more, they shall not awake nor be raised out of their sleep.

O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me !

If a man die, shall he live again ? all the days of my appointed time will I wait, till my change come.

Thou shalt call, and I will answer thee, thou wilt have a desire to the work of thine hands.

In a natural sleep—sound and healthy—the person is

not capable of knowing and doing business, he cannot in this state praise the Lord, or take any part in the common concerns of life, how much less when he goes into a *dead sleep*—when spirit and body are disunited ! Hence this truth : As the flood decayeth and drieth up, so that there is nothing to be seen of it—the earth having drunk it in—so man lieth down—goes into the earth until the heavens be no more, he shall not awake or be raised out of his sleep. So Job, like the Psalmist, wanted to be remembered. He wanted God to appoint the time—a set time—and all this appointed time would he wait with patience and resignation, till his change should come. Then said he, Thou shalt call, and I will answer. Yes, Job and all the servants of Christ will hear his voice, and answer to the call, and come forth at the appointed time—at the resurrection of the great day.

The reason why Job and David were so anxious to be remembered, and seemed to express some fears as though they might be forgotten, *was* their limited knowledge, from necessity, of the doctrine of the resurrection. Life and immortality was not brought to light fully till the gospel, and the doctrine of the resurrection was not so definitely preached and understood, till Christ appeared. He showed that he was the resurrection and the life, and would certainly raise up all his followers at the last day.

Again, Eccl. 3 : 18, 19, 20, 21.

I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

For that which befalleth the sons of men befalleth beasts ; even one thing befalleth them : as the one dieth, so dieth the other ; yea, they have all one breath : so that a man hath no pre-eminence above a beast : for all is vanity.

All go unto one place : all are of the dust, and all turn to dust again.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth ?

Let it be noticed in this quotation, that only in *one thing* are men and beasts alike, viz., they *die alike*, and go to one place: all are of the dust, and all go to dust again. In this one particular, man has no preëminence above a beast. Now then, to the doctrine of the spirit. Who knoweth the one that goeth up, or the other that goeth down? If we say that the spirit of life that God breathed into man, was a rational mind and soul, we say that beasts have rational souls, for the same thing that God breathed into man, he gave to beasts. See Gen. 1: 30. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein is [a living spirit. Heb.] life. 6: 17.

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

7: 15, 21, 22, And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

All in whose nostrils *was* the breath of life, of all that was in the dry *land*, dieth.

It is a truth then, from which we cannot escape—we are chained to the point, that the spirit of life in a beast is the same as the spirit of life in a man. All that God did was to put this spirit in man's organism, and he became a living soul. The difference between man and beast does not consist in the spirit or breath of life, which each possesses, but in the *organism*. The beasts were made after their kind but man after the image of God and angels. Beasts have animal life enough to think, and reason, but they have no rational mind, because they have no organism adapted to reasoning. Mind is the result of spirit, or the power and principle of life acting upon the brain. Man can see when he has a perfect organ of sight, or eye, upon which

this spirit of life can act. And sight is the result of the action of this power within us upon the organ of the eye. If this organ is defective, sight is defective; and if he is born blind and without the proper construction of this organ of the eyes, he is never conscious of sight. And so with the ear—with tasting—smelling, and all the organs and sensations of the body. You may have this spirit in you, but it cannot see without the eye, or hear without the ear, or feel without the nervous system, or think and reason, and carry on mental operations, without the organ of the brain. And when this organ is defective, the mind is defective. Consequently at death, when the spirit of life separates from the organism, there is no conscious existence, for there is no more exercise of these organs to produce conscious existence. Hence, the organism is the man proper.

And the Lord God formed *man* out of the dust of the ground, and breathed into *man's nostrils* this spirit or breath of life, and *man* became a *living soul*. His soul or body was not alive before. Organism then, is necessary to have a living soul. If there could be a living soul without organism, then the Lord's form out of the dust, with its beautiful organs, was a vain and unnecessary work; as the doctrine is believed, that man has more mind, knows more, and is better capable of mental acts out of the body than in it. The absurdity of such a doctrine is too apparent, and too ridiculous to be retained in the creed of any man. There is not the shadow of a foundation, or any semblance to reason and common sense, and much less Scripture, in the idea that the dead are conscious, or that the spirit, or soul, if you please to call it, can see, hear, speak, and perform mental operations out of the body.

The spirit is the moving power in man, or the power that works all his organs and faculties.—To illustrate.—We enter a factory, and view a machine

adapted to manufacture cloth; we see all its parts; but there it stands, nothing moves—the power is let on, either water or steam—this machine is operated by this power, and now we see cloth is manufactured. So God made man out of the dust—perfect in all his parts and organs—but he could not move—matter is inert—God breathed into his nostrils this power of life—this spirit to operate the organs of man, and produce all the phenomenon of physical and mental life we see exhibited. Shut off the power that moves the machine, and all stops. Let God take back to himself this power and breath of life, and all ceases; he cannot move a muscle or think one thought.—To say that this spirit—this breath of life—can think, feel, taste, smell, see, hear, and reason, is as contrary to fact as it would be to say that light, heat, electricity, or any other imponderable agent in nature could do it.

What God breathed into man was nothing more than an emanation of the life principle of himself, and that we see witnessed in the vegetable and animal kingdom. Well, then, doth the Scriptures say, that in one thing men and beast are alike. As one dieth, so dieth the other; they have all one breath, and all go to one place. Who knoweth—who can tell of the one that goes up and the other down? I tell you, says he, They all go to *one place*. The Bible says: Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. Eccl. 12: 7. It does not say the spirit goes up or down; but simply goes to God who gave it. Eccl. 7: 3.

This is an evil among all *things* that are done under the sun, that *there* is one event unto all: yea also the heart of the sons of men is full of evil, and madness is in their heart, while they live, and after that *they go* to the dead.

Modern divines would say: After that they went to hell torments. But the Scriptures being our guide, we must confine ourselves to the faith, that after we have ac-

complished our day here, we go to *the dead*, and our accounts are scaled up to the judgment of the great day. 9 : 4.

For to him that is joined to all the living there is hope : for a living dog is better than a dead lion.

For the living know that they shall die : but the dead know not anything, neither have they any more a reward : for the memory of them is forgotten.

Also their love and their hatred, and their envy, is now perished ; neither have they any more a portion for ever in any *thing* that is done under the sun.

Here is another positive assertion that the dead *know not anything*, and that the exercises of mind, such as memory, love, hatred, and envy, are perished. Who is the man or woman that reads these evidences, so allied to their traditions that they will allow them to make the word of God of none effect ? Let God be true though it prove every man a liar, or in error. V. 10.

Whatsoever thy hand findeth to do, do *it* with thy might ; for *there* is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Now, reader, be candid : Do you believe the Bible ?—What is the state of the dead, the Bible being the witness ? No work, knowledge, wisdom, or device, in the grave, whither *thou goest*. All that the Bible calls *man* came from the dust, and all that the Bible calls *man* goes down into the grave. The Bible nowhere conveys the idea that *man* is still alive, that he is gone to inhabit some other part of God's universe, when it is said he is dead.—Ps. 90 : 3. Thou turnest *man* to destruction ; and sayest, Return, ye children of men. O, let us buy the truth, and sell it not :

Hear the testimony of Hezekiah. Isa. 38 : 11. I said I shall not see the Lord, even the Lord in the land of the living : I shall behold man no more with the inhabitants of the world. These were king Hezekiah's reflections and

sentiments, as he was contemplating death. It would cut him off from seeing and praising God in the land of the living, and mixing any more with the inhabitants of the world. He could not console himself with any promise or idea that he should go right to heaven, and there see the Lord and praise him among the angels. No! Death would cut him off from all enjoyment of God and man.—He would not be among the living, but among the dead, therefore he could not behold the Lord, or man, any more. 17, 18, 19 vs.

Behold, for peace I had great bitterness; but thou hast in love to my soul *delivered it* from the pit of corruption; for thou hast cast all my sins behind thy back.

For the grave cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

In these verses he lays it down as a positive fact, that the living only can praise the Lord. That none that go down into the pit, or grave, can celebrate his praise or hope for his truth.

The state of the dead is determined also, from the fact that *death* is called *a sleep*. They that are dead, the Bible does not intimate, are in a state of conscious activity, but asleep. Ps. 13: 3. Consider and hear me, O Lord my God, lighten my eyes: lest I sleep the sleep of death.—Lest *I* sleep the sleep of death. All that David called *himself*, was to sleep. But our tradition would lead us to say, that *David*, the man proper, would still be awake more than ever, and ascend to God's throne and be still praising him. 1 Kings 2: 10. So David slept with his fathers, and was buried in the city of David. 15: 24. And Asa slept with his fathers. Then their fathers are asleep. Yes. 2 Peter 3: 4. Since the fathers fell asleep all things continue as they were, &c. Jer. 51: 39. In their heat I will make their feasts, and I will make them drunken, that

they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. Dan. 12 : 2. Many of them which sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt. Matt. 27. And the graves were opened, and many bodies of the saints which slept arose. John 11 : 11. Our friend Lazarus sleepeth, but I go that I may awake him out of sleep. Acts 7 : 60. And when he had said this, he fell asleep. 1 Cor. 15 : 20. But now is Christ risen from the dead, and become the first fruits of them that slept. 1 Thess. 4 : 13, 14, 15.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

Nothing can be clearer than the truth that these verses declare concerning the dead, that they know not anything, that this sleep of death is an entire cessation of all the functions of life : and that a resurrection is necessary to awake them to consciousness again.

Again, the state of the dead is proved to be an unconscious state from the fact that there is no reward either of happiness or misery, till the resurrection and judgment.— If it can be shown that God does not recognize the dead as alive, and bestows upon them no reward from the time they die till his appointed time of judgment, then this is another evidence that the dead know not anything. We will now notice a sufficient number of texts to prove conclusively that there is no reward to the righteous or wicked, from death till the judgment. Matt. 16 : 27. For the Son of Man shall come in the glory of his Father with his angels, and *then* shall He reward every man according to

his works. When? When he shall come with his angels, in the glory of his Father. This is at the end of this world, when he shall come the second time. Matt. 13. 40. As therefore, the tares are gathered and burned in the fire, so shall it be *in the end* of this world; the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. There is then, no separation between the righteous and the wicked, till the end of the world and judgment. Both grow together; live and mingle in society; associate and do business together, and lay down alike in the dust, and are in the same state in death, till the harvest, the end of the world; then Christ comes in judgment, and sends forth His angels to separate the tares from the wheat for the first time, gathering the one into bundles to be burned, and the other into the kingdom of Christ.

According to this parable, and the explanation given by our Saviour, there is no possible chance for any reward, or conscious existence from death, till the judgment. V. 47. Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which, when it was full, they drew to the shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be in the end of this world, the angels shall come forth and sever the wicked from among the just. If this is true, then they are not separated before the end of the world, and consequently there is no future reward till that time, for either saint or sinner. Matt. 12: 41, 42.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The queen of the south shall rise up in the judgment with this

generation, and shall condemn it : for she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon is here.

Rise up in the judgment : Rise up from where ? Have both or all these generations been living together in a conscious state in hell torments, or some other place ? Or do they all rise up together out of their graves, where they have slept together, till they are resurrected and summoned to the judgment ? Which is the most rational, and which view is the most in harmony with revelation ? If death is a conscious state, and these wicked generations have been living together, the one has passed its judgment on the other long before they rise up in judgment together, and consequently our Saviour's declaration amounts to nothing. Are we satisfied thus to maintain a tradition against God's word, and make it of none effect ? Matt. 7 : 21, 22, 23.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ?

And then will I profess unto them, I never know you ; depart from me, ye that work iniquity.

Many will say unto me in that day : What day ? Why, the day of judgment—the day of rewards—when they expect to be received by the Lord into his kingdom. Have they not found out their mistake before ? Is this the first time the fact is made known to them that they are not accepted. and cannot enter into the joy of their Lord ? So it seems. Well, then, death is an unconscious state ; and those that die do not know any thing ; they do not know their future destiny, till resurrected and brought to the judgment.—This is clear and cannot be rationally disputed. Again, Matt. 25 : 31, 32, 33, 34.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory :

And before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats :

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

This is in harmony with the parable of the wheat and tares. No separation till Christ shall come in his glory with his angels. Come, ye blessed of my Father, inherit the kingdom prepared for you from [or at] the foundation of the world. Is this the first time the righteous ever entered the kingdom ? Have not their immortal souls been there enjoying the presence and blessing of their Father, and some of them a long time ? No intimation of any such thing. The Scriptures recognize no such thing, as man's possessing an immortal soul, and the dead praising the Lord, or being in a conscious existence. Besides, the kingdom which the saints are to possess, is the one prepared for them at the foundation of the world, viz., the dominion of this earth, which Adam lost by the fall, and which is now redeemed and given back to the saints by Jesus Christ. There can be no reward to the saints then, no restoration of that which was prepared for them at the beginning, till Christ has gathered out of it, or the earth, all things that offend, and them that do iniquity, and regenerated, or recreated it again, and made it as the garden of Eden.

There is no kingdom for the saints to receive, or place promised them to inhabit, in all God's plan, but the earth restored, and consequently there can be no future reward or conscious existence till the time appointed for this to be done. This then is the first time the saints enter the king-

dom restored, and the first reward they receive after death. V. 41.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Again I ask, is this the first time the wicked have ever been in the fire, or received future punishment? Can the sinners of the old antediluvian world, and those of the Jewish age say, Lord, it is no new place for us, we have been there a long time before? How perfectly absurd! No, my dear reader, this is the first time since they closed their eyes in death, that they have been conscious of their doom, and experienced the torments of fire. V. 46. And these shall go away into everlasting punishment: but the righteous into life eternal. It is only at the resurrection and judgment that the righteous go into life eternal; they have never shared in this life before; neither the wicked their everlasting punishment. The same sentiment is taught in Malachi 3: 16, 17, 18; 4: 1.

Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

The Lord has an appointed time when he will make up his jewels, i. e., when he will collect together his saints.—Till that time they are only in the book of remembrance,

and are in a state where no discernment or difference between the righteous and the wicked can be made. All are sleeping in death together; but in that day—in the day when for the first time Christ makes up in a glorious resurrection his jewels, *then* and not till then, will the separation and rewards take place. Then will the day come that will burn as an oven. The fire that is designed for the future punishment of the wicked is not yet kindled.—The doctrine of a present hell-fire, and immediate punishment of the wicked at death, before the judgment, is unsupported either by Scripture or reason. It is totally inconsistent with the plan of redemption, and the doctrine of a resurrection and judgment.

I now invite attention to the following texts: Rom. 2 : 5. But after thy hardness and impenitent heart, treasureth up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds. Will the sinner meet this day of wrath before it comes? Will God punish him in hell-fire from death till the judgment? No. It is too plain to be contradicted. 2 Pet. 2 : 9. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment, to be punished. Then it is certain they are not punished before. They are reserved in death—in the grave—as prisoners, they are gathered together in the pit, and shall be shut up in the prison, and after many days shall they be visited. Isa. 24 : 22. Job 21 : 30. The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath. What a reservation that would be, to say they were reserved in hell-fire, already suffering punishment, and that God would bring them forth out of hell fire, to judge or try their case; condemn them, and put them back again. O shame on such orthodoxy! Let those that advocate such sentiments, and undertake to defend them by

the Bible, blush, and hide their head, for they sink Christianity far below the foolish dogmas of the heathen. The fallen angels, (Adam and Eve,) the cities of Sodom and Gomorrah, the old world, and all the wicked are said to be reserved alike in chains of darkness, in hell—the grave—tartarus—dark darkness—till the Judgment. So also, there is no reward to the righteous, they are reserved under the same chains of darkness, in the same state and place—the grave. 1 Peter 1 : 7

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

When is it found unto praise and glory? At the appearing of Christ, not before. But if we had an immortal soul that was conscious in death, and that ascended to heaven, our faith would be found unto praise and honor at death. 5 : 4 : And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. No crown at death; all the saints must wait till the return of the Master, then he shall reward every man according to their works. 2 Tim. 4 : 6 :

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing.

If Paul, who on another occasion had expressed his desire to depart and be with Christ, wished us to understand that this would be at death, he would not *now*, when he is about to die, have expressed the sentiment he has in these verses. So far from intimating that he will be with Christ and rewarded in heaven, he declares directly to the con-

trary : Henceforth—from this time—there is laid up in reserve for me, a crown to be given me, and all that love the appearing of Christ, *at that day*. 1 John 3 : 2 : Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that when he shall appear, we shall be like him, for we shall see him as he is. Why put it off till Christ shall appear, if we may be like Him, and behold Him, and have a conscious enjoyment of Him at death, long before he shall appear ? Some might say His appearing is at death. But let us see. Rev. 1 : 7 : Behold, he cometh with clouds, and every eye shall see him ; and they also that pierced him, and all kindreds of the earth shall wail because of him. Will any one pretend that this takes place when a saint dies ? And this is at the appearing of Christ, when he shall come to reward every man according to his deeds. Death is nowhere in the Scriptures said to be the appearing of Christ, or that Christ makes his appearance *then*, in any sense. Rev. 11 : 18 :

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets and saints, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth.

This is under the seventh and last trumpet, which raises the dead, closes probation, and is here positively declared to be the *time* when the *dead* should be judged, and reward given to the prophets and saints, and all that fear his name. This again settles the point, that there is no reward or conscious existence of future happiness till the appearing of Christ, and the dead are raised out of their sleep. 22 : 12 : Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be. 1 Thes. 2 : 19 : For what is our hope, or joy, or crown of rejoicing ; are not ye in the presence of Christ at his com-

ing? Col. 3 : 4 : When Christ who is our life shall appear, then shall ye appear with him in glory. Phil. 2 : 16 : Holding forth the word of life ; that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain. 3 : 20, 21 :

For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ ;

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Thus I might continue to quote passage after passage, showing that the dead know not anything ; that there is no reward or conscious existence between death and the resurrection. It does not help the matter any to say they have a *partial* reward. If they are conscious at all they are in happiness or misery, and receiving all they have a capacity to receive, besides there is no doctrine of partial rewards taught in the Bible. We see, then, the necessity of a resurrection, and that the doctrine is founded on this great fact, viz. : that men are dead, and that the dead have no conscious existence. Again, I would say, let us buy the *truth* and sell it *not*.

From this view of the subject, it will be perceived that the doctrine of the resurrection is one of the cardinal doctrines of the Gospel, and is essential to the plan of redemption. Without a resurrection there is no future existence or reward, and death would be an eternal sleep. Hence the Apostle Paul, in the 15th of Corinthians, after stating the fact that Christ *actually died* according to the Scriptures, plainly asserts, that if there is no resurrection of the dead, then Christ is not risen. Consequently we have no living Christ. He *died*, and is *still dead*, and will *forever be*, if there is no resurrection of the dead. This being the case, our preaching is vain—no more use of preaching Christ and him crucified, if He is still dead, which

He certainly is, if there is no resurrection ; and more than all that, we are found false witnesses of God, for we have testified of God that He raised up Christ, whom He raised not up, if so be the dead rise not. And further, if Christ be not raised, and there is no resurrection of the dead, then your faith is vain, and ye are yet in your sins, and *they also* which are fallen asleep in Christ—died—are *perished*.

Now, no person can reconcile this teaching with the popular doctrine that the dead are still alive and in heaven, or in a conscious state of happiness. If man has an immortal soul, not dependent on organism, capable of enjoying and praising God, it matters not whether there is a resurrection, their preaching, faith, service, and witnessing for God, would not be in vain. And our modern divines understand this ; consequently they preach and pray their church members into heaven, and say nothing of a resurrection or judgment, as prerequisite to their existence and reward in such a state. But how different the theology of the Apostle. If after the manner of men I have fought with beasts at Ephesus, what advantageth me if the dead rise not ? What have I gained of future good and reward, by all these trials, and fightings, and persecutions, if the dead rise not ? Surely nothing ! Then let us eat and drink, for to-morrow we die. That is the end of us—we *perish*. But thanks be to God, this is not the case. There is a resurrection of the dead. Hear him again : But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the *resurrection from the dead*. For as in Adam all die, so in Christ shall all be made alive ? All that die, all that have ceased to *live*, shall be *made alive again*.

Death, then, is a total extinction of life, just as we have proved ; and if a man die he cannot live again without a resuscitation—a reconstruction and organization. Hence Christ is not only the resurrection, the re-creator, and re-

formation of the body, but *the life* also. For as the Father hath *life* in himself; so hath He given to the Son to have *life* in himself; and hath given him authority to execute judgment also. John 5 : 26. And as the Father raiseth up the dead and quickeneth (resurrecteth) them; so the Son quickeneth (resurrecteth) whom he will. v. 21. This spirit and principle of life in us—that goes from us at death—Christ has the power to restore, and thus make all Adam's posterity living souls again. But is the real, identical body and person raised again? Yes, or there is no resurrection at all. It is the body that goes to dust—that goes down into the grave—and hence there is nothing else to be raised, but the identical bodies of persons. So also is the resurrection of the dead. How? Why, on this wise. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. It was sown: the same *it*, or body that was sown, is the same *it*, or body that was raised. Because it is raised a spiritual body, and raised in glory and in power, we are not to infer that it is not raised at all. No. It is the same body raised and changed from corruption to incorruption, from dishonor to glory, from weakness to power, from a natural to a spiritual body. Let no one be mistaken here. It is this corruptible body that is to be raised, and that is to put on incorruption, and *this mortal* that is to put on immortality. Then that which is natural will become spiritual, and that which is of the earth, earthy, become heavenly. So that *this vile body* shall be changed and fashioned like unto His most glorious body.

If we do not believe in the resurrection of the body, we do not believe in the scriptural resurrection at all, for there is no other taught in relation to the literal dead. Matt. 27 : 52. And the graves were opened, and many

bodies of the saints which slept *arose*, and came out of their *graves* after his resurrection. Now, there is no evading this fact, of the literality of the identical bodies of the saints which slept, that were resurrected; and as Christ and this company were the first fruits of the harvest of them that sleep, so afterwards, at the coming of Christ, they that are his will be as literally raised. So far as the identity and literality of the body is concerned, the resurrection of saints and sinners will be alike; but will differ in every other respect. It is the saints only, that will be changed in a moment, in the twinkling of an eye, at the last trump, from corruption to incorruption, and from mortal to immortality, and from a natural body to a spiritual body. Gal. 6 : 7, 8. Be not deceived : God is not mocked : for whatsoever a man soweth, *that* shall he also reap ; for he that soweth to his flesh, shall of the flesh *reap corruption*, but he that soweth to the spirit, shall of the spirit reap *life everlasting*.

Sinners are not Christ's children ; they have never been begotten by Him if they die in their sins, consequently they cannot be born in his image at the resurrection. They will come forth in the image of their father, the first Adam ; while the saints that once bore this image when in their mortal state, will come forth in the image of their new adopted Father, the second Adam, the Lord from heaven, and, from this time, forever bear his image. So that they will be the children of God, being the children of the resurrection. Hence says Christ : John 5 : 28.

Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.

The good, to life and immortality ; the bad, to the second death and eternal damnation. John, 11 : 25.

Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live;

And whosoever liveth and believeth in me shall never die. Believest thou this?

He that believeth in me, though he were dead *yet shall he live*. When? At the resurrection: and then he that *liveth*, and is a believer in me, shall *never die*. But the unbelievers shall have their part in the lake of fire, which is the second death. Consequently they die again. The wicked will be raised, but they will come forth in all their naked deformity, clothed only with shame and everlasting contempt. O reader, flee! flee from the wrath to come!

The literal resurrection is taught in the following text of Isaiah 26: 19.

Thy dead men shall live, together with my dead body shall they arise; Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.

There is nothing to arise, and nothing for the earth to cast out, as the prophet says here, but *his* and *their* dead bodies. Hosea 13: 14. I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction. When will this literal resurrection take place? Afterwards they that are Christ's at his coming. It is then at His second coming, at the end of the world, when He shall come to reward every man according to his works. John 6: 39, 40.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, that every one, which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The saints are not resurrected, and consequently do not

receive their spiritual change and body, till the last day and the last trump—and till Christ shall come, and send forth his angels to gather them. This is direct proof, again, that the dead sleep till the resurrection, and that there is no spiritual conscious existence till that event takes place.

The first thing, then, in the plan of redemption, to be done by Christ our Redeemer, after his children are fallen asleep in death, is to rescue them again from the great and last enemy, and give them life and immortality. Hence how important the doctrine of the *Resurrection*, to the faith and salvation of the Christian. The Apostles preached Jesus and the *resurrection*. Acts 23: 6. Says Paul, Of the hope and resurrection I am called in question; 24: 15: And have hope towards God, which they themselves also allow, that there shall be a *resurrection* of the dead, both of the just and unjust; 26: 8. Why should it be thought a thing incredible with you (King Agrippa) that God should raise the dead? Phil. 3: 10. That I may know him and the power of his *resurrection*, and the fellowship of his sufferings, being made conformable to his death. If by any means I might attain unto the resurrection of the dead, i. e. righteous dead; which will give the saints to taste the power of his resurrection.

We might quote more scripture, and extend our remarks, but the reader can follow out this subject at his leisure, we now having brought to your notice the true doctrine of the resurrection, and shown its necessity from the state of the dead, and that there is no reward till this is accomplished.

CHRIST'S PERSONAL APPEARING.

We have already spoken of Christ's second advent into our world, in connection with the doctrine of the resur-

rection, but shall now make it a distinct subject of remark, as it is an essential doctrine in the system of redemption.

There is a sentiment now prevailing to some extent in the religious world, that Christ is never to make another literal and personal advent to this earth ; but his second manifestation, so much talked of in the scriptures, is to be understood only as a spiritual and hidden manifestation. But a theory built upon such an hypothesis is defective in every particular, being unsound in reason, and unscriptural. The Jews had as much ground and reason to interpret and predict the first advent to be spiritual, as any Christian can possibly have the second advent. The character, circumstances, and object of his mission forbid such an interpretation of his first advent, it is argued. So I would say, the nature, circumstances, and object of his second mission more than ever forbid that we should understand it to be spiritual. He is to come in the clouds of heaven : He is to come with his angels : He is to come in all the splendor of his glory : He is to come in like manner as he went up : He is to descend from heaven with a shout, with the voice of the archangel, and with the trump of God : He is to raise the dead at his coming—the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air : He is to come to judge the quick and dead ; to gather out of his kingdom—the earth—all things that offend and them that do iniquity, and burn them in the fire that burns the world : He is to come to give immortality to his saints, and create or restore the earth, purified by fire, to its original beauty, and himself and saints take everlasting possession. All this, and nothing short of this, is the nature, circumstances, and object of His second coming. How palpably absurd, then, to interpret his second coming to be a spiritual manifestation !

We shall now quote a number of passages that go directly to prove the literal and personal coming of Christ. Matt. 16 : 27. For the Son of man shall come in the glory of his Father, with his angels, and then shall He reward every man according to his works. How can this be shown to be a spiritual manifestation in the hearts of the people? For the *Son of man shall come!* His actual person, and the angels, and the glory of his Father, and his reward with him, to give to every man according as his work shall be. The principle of interpretation that would destroy the literality of this text, would, if carried out, destroy every literal event predicted in the Bible. Matt. 17 : 1-5.

And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

This transfiguration is to give his disciples a correct idea of his second coming, that they might not mistake it, and interpret his coming to be any thing but his personal presence. Hence the apostle Peter refers to it in his second epistle, 1: 16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am

well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. Christ appeared in his glorified state, as He will when He comes the second time; and Moses and Elias appeared there as the representatives of the living and the dead. Elias [Elijah] represents the saints that will be alive, and caught up to meet him at his coming, with the righteous dead, who are represented by Moses in this vision. Those, therefore, that believe and follow the doctrine of Christ's personal coming again, are not following cunningly devised fables, as those are who deny his literal appearing, and are following the doctrine of his spiritual manifestation in the human heart. . Matt. 25 : 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. Is this the case when we feel only his spiritual presence in our hearts? No; God forbid. Such a perversion of this glorious doctrine is too monstrous to receive the sanction of a true believer in the gospel and plan of Christ.

Our conversation is in heaven, from whence we look for the Saviour, who shall change our vile body, and fashion it like unto his most glorious body. So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin unto salvation. Heb. 9, 2-8. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Titus 2 : 14. I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. 2d Tim. 4 : 1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind or be troubled, by spirit, word, or letter, as that the day of Christ is at hand. Now,

give this and the above passages a spiritual interpretation, and what violence you have done to the true doctrine of Christ's coming, to say nothing of the abuse of common sense. The Thessalonian brethren were troubled and alarmed, because they understood the apostle to teach that Christ was coming to be spiritually manifested in their hearts! What an occasion of trouble and alarm this! And again, to you that look for him to come spiritually the second time, he shall come without sin, appearing spiritually. O, from such a wind of doctrine, good Lord deliver us! 1 Thess. 1: 10. And to wait for His son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come; 2: 19. For what is our hope, or joy, or crown of rejoicing; are not even ye in the presence of Christ at his coming? 3: 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints.

We have quoted out of the multitude of texts, a sufficient number to establish the doctrine of Christ's literal and personal coming, at the end of the world, and the last day, and no person that is acquainted with the plan of redemption, and has not a false theory to maintain, will venture a contradiction. Christ has never been absent spiritually, and consequently in *this sense* cannot make his second appearing. The nature, circumstances, and object of this second coming, as I have shown, forbids the idea of a spiritual coming. If we are to understand his coming to be spiritual, we are to understand that he is not coming at all; for a spiritual manifestation is not *Christ coming*. There is not one single event predicted to take place at the coming of Christ, that has or can be accomplished by a spiritual advent, be that what it may. None but a personal and literal descent of the Lord Jesus Christ in the

clouds of heaven, can fulfil the scriptures concerning this event ; and none but His actual appearing and presence can accomplish the redemption of his people. Yes, dear reader, be not deceived. God is not mocked : the Lord *himself* shall descend from heaven : this same Jesus that you have seen go up into heaven, shall so *come in like manner*. Amen ; even so come, Lord Jesus.

IMMORTALITY, ETERNAL LIFE.

Immortality and Eternal Life is a doctrine of the Christian faith next in order, following the coming of Christ and the resurrection. As we have noticed, man has no immortality in his present state. He is never addressed in scripture as an immortal being, or as possessing an immortal soul. When the body and spirit of life are united, man is pronounced a *living soul*, but no where said to be immortal. Adam was a candidate for immortality ; or, in other words, he would have possessed the elements of immortality had he obeyed God. The tree of life would have furnished these elements ; and had he continued obedient, he could have had access to this tree, and all his posterity, and so had eternal life, or lived forever. But after he transgressed, God said, Lest he put forth his hand and eat also of the tree of life, and live forever, we will send him out of the garden, and guard the tree of life, to keep it from him. Consequently God could execute the penalty of his law. Adam not possessing in himself the element of immortality, must now die, and all his posterity. To say that man would *not surely die*, that he possessed an immortal soul that could not die, would be to deny God and believe the serpent.

Let all persons understand, that when they believe and

advocate the doctrine of a "*never-dying soul*," they believe a lie, and advocate the doctrine of the old serpent. If God had given Adam immortality or an immortal soul, he could never have executed the penalty of his law; for Adam could never have died. The meaning of immortal, or immortality [*athonatos*] is *deathlessness*. It is a quality rendering the possessor, not subject to disease, pain, or death. Though the soul may sin, yet it cannot die if it is immortal. Neither can it suffer pain, in this or the future state. All therefore that believe and advocate the immortality of the soul, believe and advocate the universal salvation of all men. Hence when this mortal shall put on immortality, and this corruptible incorruption, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Now having put on immortality, they can defy disease, pain, and death, and exultingly sing the song of victory and triumph.

Grant that all men possess inherent immortality, or that all will put on immortality at the resurrection, and you admit that all men will be saved, and that all can sing this song. But this is not true. Man is destitute of this divine quality and attribute. By his transgression he lost all the means God had given him to perpetuate his existence and obtain eternal life. Christ therefore is to be the Redeemer—the restorer of this quality—this life and immortality. He is now the tree of life to the world, and is accessible to all that seek to partake of Him. And just as certain as Adam died when deprived of the tree of life in the garden, just so certain will all *die eternally*—and perish for ever, that do not come to Christ, and eat of Him.—Therefore, Christ says, This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have *everlasting life*: and I will arise him up at the last day. John 6:40. I am the living bread that

came down from heaven ; if any man eat of this bread he shall *live for ever* : and the bread that I will give is my flesh, which I will give for the life of the world. John 3 : 14, 15, 16.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up :

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

How clear and positive the doctrine that man has no immortality in himself, and that he is to seek it through Christ ; and that Christ is the tree of life, and we must all come to Him, and eat of Him, or die eternally—perish.—When God took away the tree of life from Adam and his posterity, he saw all must die eternally, unless some other provision was made, and life again restored. And he so loved the world, that he gave his only begotten Son as a Redeemer, and substitute for this tree of life. So that now men need not *perish*, but if they will they may have immortality and eternal life. O, reader, stop ! stop, I entreat of you, and reflect upon this amazing exhibition of the divine goodness, in the outstretching of His arm to save the human race ! What love, what compassion, and mercy to a rebellious world ! O that the goodness of God might lead you to repentance. The provision is ample, Christ is an all-sufficient Saviour. It is now only to look, believe, obey, and live. Why then will you die ? O turn ye, turn ye, believe and live. He that believeth on the Son hath *life everlasting* : and he that believeth not the Son shall not see life, but the wrath of God abideth on him. John 3 : 36. But how shall we believe on the Son ? John 5 : 24. Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me hath

everlasting life, and shall not come into condemnation.—When?—at the judgment—but will then be passed from death unto life. Repent and believe the gospel. You are now hearing the gospel while I am speaking to you; do you believe it? And will you practice it? John 10 : 27, 28.

My sheep hear my voice, and I know them, and they follow me :

And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

It is plain then, that Christ is the way, the truth, and the life; and as He is the tree of life, we must come to Him; take His yoke and learn of Him, or *perish for ever*. Rom. 6 : 23. For the wages of sin is death; but the gift of God is eternal life, through our Lord Jesus Christ. 5 : 17. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness [Christ] shall reign in *life* by one, Jesus Christ. This glorious doctrine of life and immortality is too important to be misunderstood, and hence Christ and the apostles have brought it clearly to light in the gospel, and all may understand it if they will. If we say we shall live for ever, and now have immortality inherent in us, so that we cannot perish, or become extinct, we give God the lie, and declare we have no need of his Son to give us eternal life.

The soul that sinneth it shall die.—God. The soul that sinneth it shall not die; it shall live for ever, or have eternal life in misery.—Man. The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ.—Paul. The wages of sin is not death, but eternal life in misery without Jesus Christ.—Man. He that hath the Son hath life, he that hath not the Son hath not life.—Christ. He that hath not the Son hath life inherent in himself, and will live for ever without Jesus Christ.—Man. And this is the record, that God hath given to us *eternal*

life, and this *life* is in his Son.—John. We have no need of any such record or information, for we have this life in *us of ourselves*, and it is not in his Son.—Man. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel.—Paul. Christ hath not brought life and immortality to light through the gospel, for a man knows that he hath life and immortality abiding in him without Christ or his gospel.—Man.

O the wickedness of human tradition. Who art thou O vain man, that repliest against God? Know this, therefore, that *God only* hath immortality. 1 Tim. 6: 15, 16.

Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen.

What contradiction, yea what blasphemy, to address poor mortal, dying man, as having immortality or as possessing an immortal soul! If man had an immortal soul, he could see and approach into the light and presence of this blessed and only Potentate. But he has no such immortality, therefore Christ gives it to all the saints—that have sought it by faith and obedience—at the resurrection, that they may behold and enter his glory and presence, and dwell with him for ever. 1 Tim. 1: 17. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen. How will this language sound to apply it to man? Now unto the eternal, immortal *man*; or to his eternal and immortal soul. Does it not sound like words of blasphemy, and like a lie?—Verily, it does. When you and I find inspiration addressing man as possessing immortality, *then*, and not *till then*, can we be justified in addressing man as an immortal being or soul.

Rom. 2 : 7. To them who by patient continuance in well-doing seek for glory, honor, immortality, [*aphtharsian*] eternal life. How do we obtain immortality, eternal life? By patient continuance in well-doing, seeking for it. But this is only for the body, we are not to seek immortality for the soul. Hold! All that God and the apostles calls man, is destitute of it, and must seek it, or *all* that is called man perishes. *To them. Who?* Let us not add to God's word. *We*, our identical selves, must seek by patient continuance in well-doing for *immortality*, because we are destitute of it, and must *perish* for ever without it. Christ offers it to us. He says, ye will not come unto me that ye might *have life*. It is a matter of hope and promise to the Christian. Titus 1 : 2. In hope of *eternal life*, which God, that cannot lie, promised before the world began. 3 : 7. That being justified by his grace, we should be made heirs, according to the *hope* of *eternal life*. The saints hereafter then will partake of this divine quality and attribute of God. Then will they shine as the sun in the kingdom of their Father. And God shall wipe away all tears from their eyes, and there shall be no more death, crying, sorrow, or pain. Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

CHAPTER III.

OBJECTIONS.

We will now notice those passages that are generally urged as objections to the doctrine of the unconscious state of the dead, and no reward till the judgment. Let it, however, be kept in mind, as we have heretofore remarked, that unless we can find the Scriptures to positively assert to the contrary, the doctrine we have advanced must stand. In its defense we have brought forward numerous texts that positively assert the doctrine, and it is not in accordance with any just rule of interpretation or scriptural exegesis, to draw an inference from certain other texts to contradict positive inspired assertions. Inferential testimony will therefore not be admitted.

The first passage we shall notice is found in Matthew 10 : 28 : Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell. The word that is translated soul in this passage is not *psuche*, the proper word for soul, but *psuken*, which should be rendered life. To read the passage correctly, we should read, not able to kill the *life*, but rather fear him that is able to destroy both *life* and body in hell. Again, to take the passage as it is,

how many of you are taught or believe that you must fear God lest he would destroy your bodies and souls in hell. You say that the soul is immortal, and do not believe God will destroy it. Then you cannot fear God on that account. But to take the true rendering and meaning of the text, it is true God will destroy both body and life in Gehenna, or hell. 2 Thess. 1 : 9 : Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. Rev. 20 : 14 : And death and hell were cast into the lake of fire. This is the *second death*. And whosoever was not found written in the book of *life*, was cast into the lake of fire. Their names were in the book of death, and they were destroyed both body and life in the lake of fire, or Gehenna—hell. Matt. 16 : 25 :

For whosoever will save his life shall lose it ; and whosoever will lose his life for my sake shall find it.

For what is a man profited if he gain the whole world and lose his own soul ? or what shall a man give in exchange for his soul ?

The word translated soul in the 26th verse, is *psuken*, and is translated soul in the previous verse, and is the same word also that is translated soul in the tenth chapter under our notice. With what propriety or authority the translators have called this word life at one time and soul at another, the reader can judge as well as myself. They were believers in the immortal soul theory, and have shown their faith by their works. The text should read, *lose his own life*, or what will a man give in exchange for *his life*. Therefore, this passage in the tenth chapter is *not an objection* to the unconscious state of the dead and the final destruction of the wicked, but a supporter of those doctrines. The soul, as we have seen, is the body—the organism. And a living soul is the union of the spirit of life with the body. Man can kill the body—can mangle and obstruct the operations of this principle of life, so as to produce

death—a separation—but he cannot destroy or kill this spirit or power of life, or soul if you wish to call it so : this is not subject to man's power, but to God, and goes to God. Now, in all this, the reader can see that there is not a particle of proof of consciousness in death. The spirit of life is no more a rational mind and conscibus after it goes out of a man, than it was before it came into him. Luke 16 : 19. The

RICH MAN AND LAZARUS.

Some deny that this is a parable, and declare it to be a historical fact, because it says there *was* a certain rich man, and there *was* a certain beggar. There *was* a sower also that went forth to sow—the kingdom of heaven is like unto a net that *was* cast into the sea—a *certain man* had two sons, &c., &c. This is no proof, because it says there *was* a *certain* rich man, that it is not a parable ; and no well-disciplined mind and Bible scholar, unless greatly warped by prejudice, and a theory, will dispute this.

A parable is a fable, or an allegorical illustration of some point, or moral, in a discourse. The parable, therefore, should never be taken instead of the subject or moral for which it is introduced to illustrate. The first thing, then, to understand the parable of the rich man and Lazarus, is, to find out *who* our Saviour was addressing, and *what was the subject* of that address, and the *point* or *moral* in the subject to be illustrated by this parable.

14th v : And the Pharisees, also, who were covetous, heard all these things, and they derided him. And he said unto them, Ye are they that justify yourselves before men, but God knoweth your hearts : for that which is highly esteemed among men is abomination in the sight of God. They justified themselves by claiming to be the children

and seed of Abraham, and consequently claimed to heir his promises. The object of our Saviour's discourse is, to convict them of hypocrisy, and get a present judgment right from Abraham against them. If he could show that Abraham rejected them, and that they would come short of an inheritance with him, their entire foundation would be swept away. And to say that our Saviour would discourse to these Pharisees other than by parable, is to contradict his own words: for without a parable, He says, spake he not unto them.

Our Saviour, therefore, puts forth this parable. The rich man represents these Pharisees, who it is said died. Lazarus represents Christ's Church, who inherit the promises of Abraham. He died and was conveyed by angels to be honored with Abraham. The Pharisees are rejected by their father Abraham, and in hell lift up their eyes in torment. Abraham and his true seed or children, are happy, and are now receiving their good things. Lazarus being full of sores, and desiring to be fed at the rich man's table, represents the moral corruption and destitution of the world, whom these Pharisees, if they were what they professed to be, ought to pity and relieve, instead of keeping them in this starving condition, and refusing even the crumbs that fell from their religious table.

Our Saviour took the ground of these Pharisees to test the woman that desired a favor of him. Says He: It is not lawful to take the children's bread and cast it to the dogs. She replied: But the dogs may eat of the crumbs that fall from their Master's table. It was just such poor creatures as this Lazarus represents, that Jesus came to save. He came not to call the righteous—like these Pharisees—but sinners to repentance. The poor have the Gospel preached unto them.

The rich man lifts up his eyes in hell, being in torment, and seeing afar off, Abraham, and Lazarus in his

bosom. These very persons that the Pharisees refused even the crumbs here, are hereafter received and fed sumptuously by Abraham, at his table. What a keen reproof this ! And further : These Pharisees, or the rich man, are *now* in evil circumstances, and brought to beg of Abraham and this poor Lazarus. Send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this place. But it is too late, this cannot be done. There is an impassable gulph between such persons as Abraham and his children in the future, and the rich man, or the Pharisees. What a cutting and despairing reproof again, this is to them ! He then desires that Abraham might send Lazarus to his brethren, the other sects of the Jews. But, says Abraham, They have Moses and the prophets ; let them hear them. No, but send one from the dead, and then they will repent. They have Moses and the prophets, if they will not hear them, neither would they if one rose from the dead.

Now we have the *full object* and *force* of this allegory or parable. A present judgment and sentence is obtained direct from Abraham, their father and head, against them, and that without any hope of recovery or mitigation of their torment that is sure to come upon them. With what tremendous weight and power of conviction and condemnation did this parable come down upon the heads of these Pharisees, who were deriding Christ and despising his disciples as unworthy of their notice and confidence ! Christ and his disciples were doing that which Abraham would approve, viz. : giving them *Moses and the prophets*, which they were now rejecting and treating with scorn. And if this sect, (the Pharisees,) or their brethren, the other sects of the Jews, rejected Him of whom Moses and the prophets did write, and whose predictions were now fulfilled before their eyes, nothing more could be done for them ; they would not be persuaded though one rose from the

dead. With this view of the subject the parable has great force, and beautifully illustrates the point our Saviour wished to make bear on the consciences of these proud, haughty, self-righteous Pharisees.

We will now take the other view of this parable, and present it as a literal fact, and see if this will harmonize with the plain teachings of Scripture, and with common sense. First, let me introduce a correct and infallible rule by which we must be governed in the interpretation of parables that Christ has not plainly interpreted himself. *We must interpret them so as not to contradict the truth and doctrine in those parables that Christ has explained, and the plain testimony of Scriptural doctrine spoken without parables.* Pause here, and read this rule over, till you get it fixed definitely in your mind.

We will now commence. The beggar died, and his immortal soul was carried by angels immediately to Abraham's bosom. Now, if we interpret, or understand this as a fact that then took place, and that is true of all the saints as soon as they die, we contradict the plain and positive assertion of the Scriptures, that *the dead know not any thing*, and that there is no consciousness or reward till the judgment. We have already noticed that Christ does not come at death, or send his angels to gather together his elect till the harvest—the end of the world. Then the angels will escort all the saints to Christ and to their inheritance with Abraham. Christ did not, neither could He, ascend to heaven to his God and our God, until after He was raised from the dead. Hence He says to Mary, Touch me not, for I have not yet ascended to my Father. When he died, he said, Father, into thy hands I commend my spirit: and when he said this, he gave up the ghost. Luke 23 : 46. He died like other men, and the ghost, or spirit, went to God who gave it, and the body to the tomb.

Now if Christ does not rise, he is gone forever, and our preaching and faith is vain, saith the Apostle. If Christ and all the saints have immortal souls, and in death they do not lose their identity, and self-possession, and consciousness, but go to enjoy as created beings, the presence of God and angels in heaven, where is the propriety of their giving up or commending their spirit into the hands of God, as though they could no longer retain it and control it? There certainly could be no reason or propriety in it. We cannot give our spirit up into the hands of another, so long as we can retain it to ourselves. But there is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death. Eccl. 8: 8. Therefore the true doctrine is this: Christ must have a resurrection in order to be himself again, and in order to his ascension to the right hand of God. So must all the saints be resurrected before they can appear with Christ in glory, or be themselves again, and angels sent to gather them.

The rich man died, and in hell he lifted up his eyes being in torment. Now, if this is a literal fact, then there is a literal hell of fire where the wicked are sent at once, as soon as they die. Will this harmonize with Scripture and the plain teaching of Christ? Behold, the day *cometh*, that shall burn as an oven, and all the proud, and all that do wickedly, shall be stubble, and the *day that cometh* shall burn them up, saith the Lord, and shall leave them neither root nor branch. But they shall be ashes under the soles of saints' feet. In the end of the world, when the angels are sent to gather the beggar and all the saints to Abraham's bosom, or inheritance, then, at the same time, will the tares be gathered and cast for the first time into the fire. The wicked are reserved unto the day of judgment to be punished. I have previously dwelt upon this point, and it is not necessary to recapitulate.

To interpret this parable, then, as a literal fact, and to

say that the righteous and wicked have immortal souls that go immediately to heaven or hell, and are living in conscious happiness on the one hand, and misery on the other, is to make it speak a lie, and to contradict every truth revealed in the Scriptures, concerning the moral condition of man, the state of the dead, resurrection, judgment, and rewards. Such an interpretation is out of joint in every limb, with God's great and glorious plan of redemption, and with sound reason itself. Besides, the rich man had eyes, and a tongue, and Lazarus fingers, which cannot be applied to the spirit in us that goes to God who gave it. We are not then, let it be remembered, to fix our attention on this fable or allegory, and take it in all its parts as a literal fact, but we are to fix our attention on the *moral*, and *truth* it is designed to illustrate and enforce.

CHRIST AND THE THIEF.

Luke 23 : 42. Lord, remember me when thou comest into thy kingdom. Jesus said unto him, Verily, I say unto thee To-day, thou shalt be with me in paradise. When will he come into his kingdom? and where is paradise?—His kingdom is this world, and he will come into his kingdom, when he comes in his glory—when he comes to judge the world, and gather out of his kingdom here all things that offend, and them that do iniquity—when he comes to redeem this earth and restore it to its primeval beauty, and give it into the hands of the saints. *Then*, and not *till then*, will Christ come in his kingdom. We shall speak of this under a separate head hereafter. Then also, paradise will be restored, and the thief and all the saints will be gathered into paradise, and so ever be with the Lord.

Paul says, 2 Cor. 12 : 1, 2, 3, 4.

I will come to visions and revelations of the Lord !

I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell ; or whether out of the body, I cannot tell : God knoweth ;) such an one caught up to the third heaven.

And I knew such a man, (whether in the body, or out of the body, I cannot tell : God knoweth :)

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

Please notice, that this was not a reality, it was only a vision or revelation of the third heaven and of paradise.—There are three worlds spoken of in the Bible—three heavens and earth. 2 Peter 3 : 6. Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. Nevertheless we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness. We have then, the world that *was*, the world that *now is*, and the *new one* to come. This new one, or the third heavens which Paul saw in vision, and that Peter speaks of, is paradise. Rev. 2 : 7. To him that overcometh will I give to eat of the tree of life, which is in the *midst* of the paradise of God. Chap. 21 : And I saw a new heaven and a new earth, for the first earth and heaven were past away. And I saw the holy city, new Jerusalem, coming down from God out of heaven, &c. 22 : 2. In the *midst* of the street of it, and on either side of the river was there the tree of life, which bare twelve seasons of fruit, [as it should be rendered] and yielded her fruit every season or month. Now then we have found where paradise is. It is on the new earth—in Christ's kingdom—restored and given to the saints. The thief understood what he asked. He did not expect or ask to be received or remembered that day, but **WHEN THOU COMEST** into thy kingdom. *To-day* we are

both to die, and go down together into death and the grave, but you, Lord, are soon to be resurrected, ascend to your Father, and to come again in the glory and majesty of your kingdom, to gather into it all thine elect, *then remember me*, when thou *comest into thy kingdom*. The answer is as we have quoted it: Verily, I say unto *thee to-day*, Thou *shalt be* with me in paradise. He said to him *that day*—he gave him the pledge and promise *that day*, that he should be with him. When? When he asked—viz., when he came into his kingdom, or paradise—the same thing. There is nothing here then to support the immortal soul theory, or from which we can draw an inference in its favor. We must therefore push on to some other passage. Phil. 1 : 21, 22, 23, 24.

For to me to live is Christ, and to die is gain.

But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Nevertheless, to abide in the flesh is more needful for you.

Notice: Because he says he had a desire to depart and be with Christ, which would be far better, are we justified in drawing the conclusion or inference, that the apostle meant we should understand him now to contradict the doctrine which he had taught on this subject on all other occasions? It cannot be admitted. The apostle has never intimated that he or any of the saints would meet Christ till the resurrection and last day. In this same chapter he says, 6th verse, Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Christ. The day of Christ is his appearing, then, and not till then, will he perfect his work on the saints so that they can come into his presence. V. 10. That ye may be sincere and without offence till the

day of Christ. Why did he not say in these passages, till death, instead of day of Christ, if they were to be with Christ at death? 2: 16. Holding forth the word of life that I may rejoice in the day of Christ, that I have not run and labored in vain. He would rejoice at death, if death would introduce him right into heaven, and to Christ. Col. 3: 4. When Christ, who is our life, shall appear, *then* shall we appear with him in glory. 2 Thess. 2: 1. Now we beseech you, brethren, by the *coming* of our Lord Jesus Christ, and by our gathering together unto him: no gathering or being with Christ till then. 1 Thess. 2: 19. For what is our hope, or joy, or crown of rejoicing; are not even ye in the presence of Christ at his coming?

And so we might go on, quoting passage after passage from his teachings, showing that when he departed to be with Christ, he would not meet Christ and be with him till his second coming. We will now come to where he did die and depart this life, and notice how he talks on this occasion. We will see if in death he expects to be conscious and with Christ. 2 Tim. 4: 6. I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day, and not to me only, but to all them that love his appearing.—No crown, no rejoicing, no gathering, or being in his presence, conscious and happy, till he comes in his kingdom.

How then shall we understand the apostle? Why, plainly on this wise. To die would be gain. He would gain an end of all his toils, persecutions, responsibilities, temptations, and sufferings. To depart and be with Christ, as he will be, the next event after death, is far better.—The dead sleep, as Paul has declared, and when he and all the saints close their eyes in the sleep of death, they wake up the next instant to them, in the arms and presence of

Christ. Their time of sleep and unconsciousness is but a moment, and twinkling of an eye to them, so that death and being with Christ, is at the same instant with Paul and all the saints. As there is in reality to the dead no consciousness or distinction of time from death till the judgment, so the apostle and the Scriptures make none in many expressions which they use.

I will notice a few examples. Heb. 9 : 27. It is appointed unto man once to die, but after this the judgment. The judgment is the next event, and we might with equal propriety draw the conclusion that the dead immediately enter into judgment at death, as to draw an inference that the apostle would be with Christ as soon as he died. But we know that the Scriptures saith, God hath appointed a day in which he will judge the world, and that that day is called the last day—the end of the world—so that such an inference would be incorrect. The Scriptures assert the time when the saints shall be with Christ ; and to draw an inference from any passage that they will be with Him before the appointed time, and without the exercise of his resurrective power, and the sending of his angels to bring them into his presence, is to draw an unwarrantable inference. Rev. 2 : 10. Be thou faithful till death, and I will give thee a crown of life. There is no time mentioned here between death and the crown, and in reality to the saint there is none ; yet the crown, as we have seen, is not obtained till the resurrection and the coming of Christ. 1 Pet. 5 : 4. When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Let us understand then, the rule by which to interpret all such passages as speak of the scenes of the future consequent upon death. Death being an unconscious state, the next events are the resurrection, coming of Christ, judgment, and rewards. 2 Cor. 5 : 1-10.

For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven :

If so be that being clothed, we shall not be found naked.

For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord :

(For we walk by faith, not by sight :))

We are confident, I say, and willing rather to be absent from the body, and be present with the Lord.

Wherefore we labor, that, whether present or absent, we may be accepted of him.

For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

We now tabernacle in the flesh, or live with this mortal body, and in this state we groan, being burdened, not that we would be *unclothed*—as we should be if the immortal soul theory was correct—but *clothed upon* with our house which is from heaven ; that *mortality might be swallowed up of life*. This is the key to the whole matter. How long shall we groan, and be present or confined to this fleshly tabernacle, and so be absent from the Lord ? Answer—Till *mortality is swallowed up of life*. Same sentiment in Rom. 8 : 22, 23.

For we know that the whole creation groaneth and travaileth in pain together until now :

And not only they, but ourselves also, which have the first fruits of the Spirit ; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

We groan, waiting for the adoption and redemption of

the body, for there is no reprieve from mortality and death till that time. We are of the earth, earthy, our present house is of the dust, but our second Adam is the Lord from heaven, hence our house or body will be made over new, and become a spiritual house or body, and then this mortal house will be swallowed up of life or immortality. To live at all, we must have a house or organism; destroy it, or let it be dissolved, and we cannot live in conscious being till another is provided, or we are put together again. Hence, saith the apostle, we know that if *this* is dissolved, we have another house—the immortal body—which will exist eternal in the new heavens; as this is the destiny of the righteous. It is not made with hands, it is framed and put together by the resurrective power of Jesus Christ.—Then will be brought to pass the saying, death is swallowed up in victory; or as in this chapter, mortality will be swallowed up of life. While we are at home, then, in this body, we are absent from the Lord, for flesh and blood cannot inherit the kingdom, neither can corruption inherit incorruption—the state which our Lord is now in. Wherefore we labor, that, whether present or absent, we may be accepted by Him. When? For we must all appear at the judgment-seat of Christ. Then, and not till then, are we accepted and admitted into his presence, or banished for ever from it. So we find nothing here in the fifth chapter to sustain the immortal soul theory, but directly to the contrary.

We shall notice but one more passage, which is found in 1 Thess. 5: 23. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. A whole soul is a *living soul*, or where the two component parts are together. Therefore read, I pray God to sanctify your *whole soul*, body and spirit—as the *whole soul* is composed of these two parts.

We speak of head, hands, and feet, but we do not wish to have any one think that when we speak of what the head does, or the hands, or the feet, that these can act independent of themselves : that the head can contrive, the hands execute, and the feet walk when severed from the body ! Just so inconsistent is the inference drawn from the above text. Because the apostle speaks of the whole spirit, or whole soul, and body, therefore it must follow that one of these parts is an immortal man, or soul, and can go off thinking and acting independent of itself ! O, I blush and am ashamed, when I look such inferences in the face, and know that I must acknowledge that they come from sane minds, and from persons that profess to believe the Scriptures.

I have now noticed a sufficient number of passages that are supposed to be objections, to show you the rule, and correct rule of interpreting all such passages ; and to make good my assertion : That all objections to the doctrine I have presented on the state of the dead, and no rewards till the judgment, are founded upon unwarrantable inferences drawn from certain passages, that when truly examined, are found to *sustain* rather than *contradict* them.

CHAPTER IV.

SAINTS INHERIT THE EARTH.

This doctrine has been more than intimated in what I have already said on the plan of redemption, and the reward of the saints. As redemption implies a restoration of what man lost by the fall, so after man is resurrected, and life is restored, and he has put on immortality, he will need to receive back his former possessions, and the redemption will not be complete without the earth is restored to him. Hence, as this is in the plan, the Bible speaks of no other place for the redeemed saints to possess and inhabit, but this earth. There is not one passage in the Scriptures that gives us a promise or warrant that the saints will ever go to, or inhabit heaven, where God and Christ now are. And I further assert, that the doctrine of going to heaven as our final resting-place, is founded wholly upon unwarrantable inferences drawn from certain passages, and that these inferences plainly contradict positive inspired assertions, and consequently should be given up.

That God gave the earth to man will not be denied, and that He intends him still to have it, is equally true. Num. 14 : 21 : But as truly as I live, *all the earth* shall be filled with the glory of the Lord. This was the Lord's purpose

at the first, and it is his purpose still. Because Adam transgressed, and the curse has devoured the earth, it is no reason why God should change his purpose, and not accomplish that which he had pronounced very good. But He will do it! He will, through his Son, redeem a sufficient number to fill the earth and destroy all the works of the devil. He has decreed it, and his word has gone forth, and it will not return unto him void, but will accomplish the thing whereunto it is sent. Isa. 55 : 11 : For thus saith the Lord, that created the heavens : God himself, that formed the earth and made it, he hath established it, he created it *not in vain* : he formed it to *be inhabited*. To be inhabited by whom? Not the wicked, but by the righteous. Therefore it is declared the meek shall inherit the earth. Ps. 37 : 9 :

For evil-doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth.

For yet a little while and the wicked shall not be ; yea. thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

God never gave this earth to the wicked, or made any provisions for their continuance in being after the judgment ; and after the time has come for it to be restored to the saints. Therefore evil-doers shall be cut off—they shall not be—no place shall be found for them. Christ shall gather out of his kingdom all things that offend and *them that do iniquity*, and cast them into a furnace of fire ; *then* shall the meek inherit the earth, and delight themselves in the abundance of peace. 22d v. : For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off. 29th v. : The righteous shall inherit the land and dwell therein forever. 34th v. : Wait on the Lord and keep his way, and he shall exalt thee to inherit the land : when the wicked are cut off, thou

shalt see it. It cannot be claimed that the righteous inherit the earth as it now is, and as they are; in their mortal state. The earth is now under the curse, and everything is fading, changing, and dying. It is also in the hands of the wicked, and therefore the saints cannot possess it till the curse is removed, and the wicked rooted out of it. The saints are to inherit it forever, consequently they must have immortality in order that they may live forever. Peter says, 1 : 3 :

Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you,

Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

Christ, the second Adam, has the deed, it is given to him and his heirs to possess it forever and ever. Therefore it is with him in reserve for us, and will be revealed and given to us at the last day, when he will come to take absolute possession and slay his enemies. Prov. 2 : 21 : For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. 10 : 30 : The righteous shall never be removed, but the wicked shall not inhabit the earth.

These are plain, Scriptural, inspired assertions, and no inference should be allowed to contradict them. They need no comment, they speak for themselves. A righteous seed shall yet possess and replenish the earth, and the wickedness of the wicked shall come to an end. So God has decreed and planned, and who can disannul it ? Again, 11 : 31 : Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner. The wicked, then, as well as the righteous, are not sent off to some

other part of the universe of God to be punished, or receive their reward, but more especially are they recompensed to the full in this earth. The saints will inherit or be recompensed in the earth, after sin and sinners are destroyed and the curse removed and it is re-created. All the judgments that God ever has or will pour out upon the wicked, are upon this earth. Here they have lived and sinned, and here Christ will meet them and reward them according to their deeds. Isa. 24 :

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.

Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

And it shall come to pass, that he who fleeth from the noise of the fear, shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake.

The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall and not rise again.

And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously.

I have made this long quotation because these passages

express clearly the doctrine of the destruction of the wicked, and the change this earth will undergo preparatory to its being possessed by the righteous. The kings of the earth that are now gathered as prisoners in the pit, or grave, are to be visited again; they are to be brought forth in the day of judgment when the heavens and the earth shall shake, and shall be punished upon the earth with an utter extermination. Then will the glory of God fill the whole earth, and the righteous shine forth as the sun in the kingdom of their Father. Heb. 12 : 26 :

Whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain.

Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear :

For our God is a consuming fire.

There is something that remains, then, after the shaking. Yes. The *kingdom* that the saints possess, and the eternal reign of Christ as the Head of the new creation, will then be established and remain forever. The Apostle is in harmony with Isaiah, and as the subject is continued in the next chapter, we make another quotation. Isa. 25 : 6 :

And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things, full of marrow, of wines on the lees well refined.

And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

He will swallow up death in victory, and the Lord will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth, for the Lord hath spoken it.

And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.

For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

Mountain in prophesy, denotes a government or kingdom, and this mountain or kingdom, is Christ's everlasting kingdom that is to succeed all other kingdoms in this earth. Therefore this earth is the territory of Christ's kingdom, and will be the inheritance of the saints; consequently here will be prepared the Lord's feast of fat things for his people. The veil of mortality and death cast over all the inhabitants of the earth will then be destroyed, and death shall be swallowed up in victory. Moab, that stands in this prediction as a representative of the wicked, shall be trodden down under the Lord's feet, as straw is trodden down for the dunghill. 26 : 1, 2 : In *that day* shall this song be sung in the land of Judah—which is now the whole earth—We have a strong city : salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. O, what a joyful day to the righteous when the gates of salvation shall be opened wide and free, and they shall be invited to enter in and possess again their long-lost inheritance ! Their foes will oppress them no more—the wicked trodden down and crushed beneath the Conqueror's rod, will rise to sin, blaspheme, and oppose no more. Then the wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. The parched ground shall become a pool, and the thirsty land springs of water in the habitation of dragons, where each lay shall be grass with reeds and rushes, and there shall be nothing to hurt or destroy in all God's holy mountain. Isa. 3 : 5.

The quotations I have made are a key to understand many parts of Isaiah's and Jeremiah's predictions concerning the kingdom of Christ, the inheritance of the saints, and their glorious reign on earth. All these prophecies

will have their fulfillment on the new earth, wherein dwelleth righteousness. Daniel 7 : 13 :

I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given unto him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

27th v. And the kingdom, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

The locality of Christ's kingdom, and the inheritance of the saints, cannot be misunderstood if we consult the oracles of God. It is *on this earth*, after the judgment and destruction of the wicked, and no where else. Hence our Saviour said, Blessed are the meek, for they shall inherit the earth. Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done *on earth* as it is done in heaven. When this kingdom comes, there will be in it all that purity, holiness, and harmony, that there is in heaven above. Rev. 5 : 10 : And hath made us unto our God kings and priests, and we shall reign on the earth.

Enough has been here quoted, and said, to establish the doctrine that this earth is to be restored to the saints, and to become their final resting-place. And it must be regarded as another essential doctrine of the Christian faith, and object to be secured in the plan of redemption. The Bible begins with a paradise—with a new heavens and earth—and ends with the same. Between the two ends we have the fall of man, and its consequences, and the plan fully developed of his redemption, or restoration, and that of the earth.

DESTRUCTION OF THE WICKED.

From what the Scriptures teach of the plan of redemption, and the inheritance of the saints, as we have now examined these subjects—it must be plain to the reader that the wicked will be destroyed, eternally. But as this doctrine is disputed, I propose to examine it more particularly under a distinct head.

The penalty of the law is the first thing to be settled, in coming to an understanding of this doctrine. Wherever there is a law, there is a penalty to that law. If God gave to man a law, he gave a penalty to that law, and made man subject to that penalty, whenever he violated that law. Let us notice the law and its penalty. Gen. 2: 16. And the Lord God *commanded* [here is law] the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil thou shalt not eat of it: [penalty] for in the day thou eatest thereof *thou shalt surely die*. There need be no misunderstanding as to the nature of this penalty, or death. It is *literal death*, nothing more, nothing less.

Some would have it a spiritual death only, i. e., dead in sin—dead to holiness and righteousness. If this was the penalty, then man would never have died literally. But we are not left to conjecture, or to form our own opinions; God has settled the question and declared what *death* the penalty is. We have noticed this once, but we will go over it again in this place.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art and unto dust shalt thou return. All speculation, and spiritualism is at an end; God is his own interpreter. It is nothing short of the literal dissolution of the man, and his return to his *original elements*. This is

what we mean by destruction. Death is destruction.—The penalty of the law is *death*, or *destruction of the man*. Ps. 90 : 3. Thou turnest man to destruction, i. e., death—and sayest, *Return*, ye children of men. Return where? Where God said, to dust or the ground. But is this the penalty passed upon *all* transgressors—upon the world of sinners? Rom. 5 : 12. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon *all men*, for that *all have sinned*.

Now let us turn and read the penalty of God's law that says the soul that sinneth it shall live for ever in hell torments. But where shall we find it? Reader, where is that chapter and verse? Ah, stop and ponder! Is it possible there is no such place? Can we not find such a penalty? No! Such a penalty cannot be found attached to any law God ever gave to man. The penalty of eternal life in torment was added to God's penalty by the demon anti-christ, that usurped the authority in the church in the days of Constantine, and has driven the car of error, persecution, and blood, from that time to this. God, then, in the beginning has no other penalty but death. Let us see how it was in the days of the prophets. Ezek. 18 : 4. Behold all souls are mine, as the soul of the father so also the soul of the son is mine. *The soul that sinneth it shall die*. The same penalty still. How in the days of Christ and his apostles? Matt. 7 : 13. Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to *destruction*—or death—and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it. What is the opposite of life? Death. Death and destruction is the same thing. Matt. 25 : 46. These shall go away into everlasting punishment, [*aion or aionion kollassin, everlasting excision, cut off,*] but the righteous into life eternal. Everlasting punishment is everlasting death

or destruction, the opposite of life. The reward of the righteous, the reward of keeping the law is eternal life—eternal existence—the opposite, the reward of the wicked, is eternal death, or destruction.

That we are correct, let the reader notice that the penalty of the law is here declared and executed by Christ, when he has come in his glory, and sits upon the throne of his glory and judgment. The apostle Paul, who received the gospel he taught by a direct revelation from Jesus Christ, declares positively, that Christ, at his revelation and judgment will punish those who know not God, and have obeyed not the gospel, with *everlasting destruction*, from his presence, and the glory of his power: When he shall come to be glorified in his saints, and to be admired in all them that believe. *That judgment and punishment is everlasting, that is, everlasting in its consequences.* Rom. 6: 21. What fruit had ye then, in those things whereof ye are now ashamed, for the *end of those things is death*. But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through our Lord Jesus Christ. Nothing can be plainer than that the penalty of the law was still death, in the days of Christ and the apostles. Yea, in the beginning, in mid-way, and at the end, the penalty is death. Now let us put error and truth side by side, or in juxtaposition, and see if there is not a difference.—Truth: In the day thou eatest thereof, thou shalt surely die. Error: Thou shalt live eternally in hell torment.—Truth: The soul that sinneth it shall die. Error: It shall live for ever in torment. Truth: The wages of sin is death. Error: The wages of sin is not death, but life in eternal torment. Truth: Broad is the road that leads to destruction. Error: It does not lead to destruction or death, but to eternal life in hell torments.

Again, I would say, Who art thou, O man, that repliest against God, or addeth to his word? The penalty of God's law is death, and no provision made to perpetuate his life, only through Jesus Christ, according to the Scriptures, as we have previously shown. This is the promise that he hath promised us, even eternal life. 1 John 2 : 25. And this is the record, that God hath given to us eternal life, and this life is in his Son. 5 : 11, 12. He that hath the Son hath life, he that hath not the Son hath not life. O, sinner, you see by the Scriptures what death is ; it is destruction—a total extinction of your being—this is the penalty of God's law that you have violated, and Christ is your only hope. Without him you must perish, you must die eternally. And he cannot save you only as you comply with the conditions of the gospel. Believe, reform, and obey the gospel, and you shall live. Say unto them, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live : turn ye, turn ye, from your evil ways, for why will ye *die*, O house of Israel ? Ezek. 33 : 11. .

The judgment, therefore, that is to come upon the wicked, is a destructive judgment, and not one that is to perpetuate their existence. This is in accordance with the penalty of the law, and is conclusive evidence that the wicked are destroyed. 2 Pet. 3 : 5. For this they are willingly ignorant of, that by the word of God, the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water perished. Was not this a destructive judgment ? Had God any other object, only to kill with death the inhabitants of the old world ? Did he design to perpetuate their existence in misery by this destructive flood ? No one can assert this.

Peter says they *perished*—they were destroyed. If, then, the flood was a destructive judgment, and God

brought it upon the world for no other purpose only to destroy the wicked, let us understand that by the *same word*, and for the *same object*, God has decreed another general destruction of the wicked by fire. V. 7. But the heavens and the earth which are now by the same word, are kept in store, reserved unto fire against the day of judgment, and *perdition* of ungodly men. The flood was only the means by which God executed his decree against the wicked. And the fire is only kindled in the great day of judgment as a means to execute the penalty of his law. The penalty being death—destruction—perdition, which is the same thing as destruction—God has no other object only to destroy them. Therefore, the judgment that is in reserve for the wicked, is only a destructive judgment, and that destruction will be by fire. The flood was a literal flood, and resulted in a literal destruction of the antediluvians; so the fire that now is in reserve for the wicked is a literal fire, and will result in an everlasting punishment of a literal destruction of the wicked. There is no spiritualizing or evading the point, or construing the penalty, or the means of executing the penalty, so as to perpetuate eternally the existence of the wicked. We are obliged to believe in the entire and final destruction of the wicked, or impeach the divine testimony.

Suppose in one of our Supreme Courts, after a clear verdict had been rendered of guilty of murder—the penalty of the law being death by hanging—the criminal's counsel should arise and say, May it please your Honors, the judges, the penalty of the law to be sure reads death for murder in the first degree, but it is not to be taken in its literal sense, it only means death to liberty, happiness, and enjoyment in society, and a confinement and punishment in the State Prison during the rest of his days. Would the Court accept of such a construction of the penalty?—No! Such a counsellor would be at once ejected from

the bar as incompetent to read and judge of law. How must it appear in the sight of high heaven, and the Supreme Judge of all the earth, to have men that pretended to be counsellors of his law, construe his *death penalty*, to be a death to all liberty, happiness, and enjoyment with the good in life, and a confinement in misery in hell-fire to all eternity, in a living conscious state? I leave the reader to judge, adding only this remark, that all those that add or take from God's word, will find it in the end to be a fearful thing. The wicked, then, must, according to the penalty, and according to the means God makes use of to execute his penalty, be literally destroyed—burnt up.—Hence, we say, that the examples given and the figures used are calculated and intended to convey no other idea than a destructive judgment upon the wicked.

In the second chapter, Peter says the destruction of the old world, and the turning of Sodom and Gomorrah into ashes is an ensample unto those that after should live ungodly. Jude says they are set forth for an example, suffering the vengeance of eternal fire. Now, was the old world and these cities literally destroyed? Just as certain as these were literally destroyed, the wicked hereafter will be. They are set forth for an example! They are all reserved in chains of darkness—or death, which is the same thing—suffering the vengeance of eternal fire; which will be executed at the final judgment. An eternal fire is a fire that is eternal in its consequences—that eternally burns up and destroys that upon which it feeds. It is the same as the unquenchable fire spoken of in Scripture. I will give some examples. Num. 11 : 1, 2.

And when the people complained, it displeased the Lord : and the Lord heard it ; and his anger was kindled : and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.

And the people cried unto Moses ; and when Moses prayed unto the Lord, the fire was quenched.

What would have been the result if the fire had not been quenched? Why, they would have been destroyed, all of them. An eternal or unquenchable fire is one then that will entirely destroy the wicked, for it is declared positively it shall not be quenched. Matt. 3 : 12. Whose fan is in his hand, and he will thoroughly purge his floor—the earth—and gather the wheat into the garner : but will *burn up* the chaff with unquenchable fire. Can anything be plainer than this? The wicked are the chaff; notice the figure. The chaff is not to be preserved; it is *BURNT UP* with unquenchable fire. 2 Kings 22 : 16.

Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read ;

Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands ; therefore my wrath shall be kindled against this place, and shall not be quenched.

This the Lord declared and executed upon Jerusalem, and so it was destroyed by an unquenchable fire of his wrath. Jer. 17 : 27. But if ye will not harken unto me to hallow the Sabbath-day and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day, then will I kindle a fire in the gates thereof; and it shall devour the palaces of Jerusalem, and it shall not be quenched. They did not harken, and God did subsequently kindle that fire, and Jerusalem was destroyed by that unquenchable fire never to be rebuilt again. The prophet Isaiah predicts the destruction of ancient Babylon, and the people of Idumea. 34 : 9.

And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

It shall not be quenched night nor day ; the smoke thereof shall go

up for ever : from generation to generation it shall lie waste ; none shall pass through it for ever and ever :

But the cormorant and the bittern shall possess it ; the owl also and the raven shall dwell in it : and he shall stretch out upon it the line of confusion, and the stones of emptiness.

Here again is an eternal or unquenchable fire, such as destroyed the cities of the plain. The smoke was to ascend up for ever, and the fire not to be quenched night nor day. A complete destruction is meant, nothing more.— If a house takes fire, and is put out after it has burnt a little, the fire is quenched, but if left to itself it will reduce it to smoke and ashes. The smoke ascends up for ever ; not that it continues going up ; but goes up *once*, and is gone up for ever. The ashes remain on the earth—they do not go up. The wicked in the judgment will be burnt up with unquenchable fire : consumed into ashes and smoke, the smoke will ascend up for ever, and the ashes remain on the earth. See Mal. 4 : 1, 2, 3.

For behold the day cometh that shall burn as an oven, and all the proud and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings ; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

This, if there be no other, would settle the point that the destruction is a literal destruction by fire, and that the wicked were reduced to smoke and ashes. The only object is to execute upon them the penalty of the law, and destroy them, not to perpetuate their existence. The heavens and earth which are now, are reserved to a destructive judgment by literal fire, the same as the old were to a destructive judgment by a literal flood. Therefore

the Scriptures never speak of the future judgment of the wicked, only as a destructive judgment by a literal fire.—The perpetuity of their existence, as I have remarked, is impossible, from the language and figures used to describe their judgment, and from the penalty of the law. The Scriptures, we shall find, are uniform on this subject, and we shall now present a sufficient number of passages to bring out this uniformity, and to exhibit the abundance of scriptural evidence of the literal destruction of the wicked.

Ps. 7 : 9. O let the wickedness of the wicked come to an end, but establish thou the just. To have the wickedness of the wicked come to an end, *they* must come to an end; and this is plainly what the Psalmist meant, for he says establish—perpetuate—the existence of the just. 11 : 6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest, this shall be the portion of his cup. This is the way he destroyed Sodom and Gomorrah—in like manner then he will destroy all the wicked. 21 : 9. Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in *the time* of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. No language or figures can convey to the mind a total and literal destruction of the wicked more plainly than is here used. Make them as a fiery oven—swallow them up, devour them, and destroy them. Surely this is not the way to express their perpetuity in misery. 37 : 10. For yet a little while and the wicked *shall not be*: yea, thou shalt diligently consider his place and it shall *not be*. What has become of them? Why they are destroyed for ever. They are gone, never more to be. V. 20. But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs: they shall consume; into

smoke shall they consume away. This is what becomes of them, and why they *shall not be*. They consume away into smoke and ashes. V. 35. I have seen the wicked in great power, and spreading himself like a green bay tree, yet he *passed away*, and, lo he *was not*, yea, I sought him but he COULD NOT BE FOUND. He was gone, for ever gone—destroyed—or as Job says, Had gone to nothing and perished. 6 : 18. Ps. 58 : 8. As a snail which melteth, let every one of them pass away like the untimely birth of a woman, that they may not see the sun. 59 : 13. Consume them in wrath, consume them that they may *not be*. 83 : 14–17.

As the fire burneth a wood, and as the flame setteth the mountains on fire,

So persecute them with thy tempest, and make them afraid with thy storm.

Fill their faces with shame ; that they may seek thy name, O Lord.

Let them be confounded and troubled for ever ; yea, let them be put to shame, and perish.

The word *perish*, cannot be tortured into a meaning of perpetual existence. 92 : 7. When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be DESTROYED FOR EVER. 104 : 35. Let the sinners be consumed out of the earth, and let the wicked be *no more*. 112 : 10. The wicked shall see it, and be grieved ; he shall gnash with his teeth and melt away : the desire of the wicked shall perish. 145 : 20. The Lord preserveth all them that love him : But all the wicked will be destroyed. 149 : 5–9.

Let the saints be joyful in glory : let them sing aloud upon their beds.

Let the high praises of God be in their mouth, and a two-edged sword in their hand ;

To execute vengeance upon the heathen, and punishments upon the people ;

To bind their kings with chains, and their nobles with fetters of iron.

To execute upon them the judgment written ; this honor have all his saints. Praise ye the Lord.

What is the judgment written against the wicked ?—Why, destruction—death, the penalty of the law. This, the righteous, when in glory with Christ, and seated with him upon the throne of judgment, can execute ; but if it was eternal life in hell torment, the righteous, or Christ, the Chief Judge, could not execute such a written judgment. But are the righteous to have power and authority with Christ to execute judgment upon the wicked ?—So it seems. Christ taught this doctrine. Matt. 19 : 28. Verily, I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit upon the throne of his glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel. Rev. 2 : 26. He that overcometh and keepeth my works unto the end, to him will I give power over the nations ; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers ; even as I have received of my Father. This is the judgment written. Like a potter's vessel they shall be destroyed—broken to pieces—perish. No construction can consistently be put upon this, and all the texts we have cited in the Psalms, to convey any other meaning than a literal destruction of the wicked.

Prov. 2 : 22. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. 1 : 26. I will laugh at your calamity, I will mock when your fear cometh, when your fear cometh as a desolation, and your *destruction* as a whirlwind, when distress and anguish cometh upon you. 10 : 25. As the whirl wind passeth so is the wicked no more, but the righteous is an everlasting foundation. They abide for ever ; but the wicked do not abide, they pass away and are no more—they go to nothing and perish.—

Prov. 20 : 27. The spirit of man is the candle of the Lord searching all the inward parts of the belly. The spirit of man is the light of the body—the lamp of life that is in him, and by means of this spirit or lamp he can see, smell, taste, feel, hear, think, act, will, reason, and exhibit all the phenomenon of physical and mental life. The apostle asks, 1 Cor. 2 : 11 : For what man knoweth the things of a man, save the spirit of man that is in him ? Surely nothing ! Adam knew nothing till God breathed into him this spirit of life—this lamp and light of the body—and hence we know nothing when it goes out of us—all the phenomenon of life then ceases, and man goes into darkness ; his candle or light is removed, and he ceases to be illumined with life and consciousness. Now if the wicked are destroyed, this spirit or candle in them must be put out, or for ever removed—extinguished. Prov. 24 : 20. For there shall be no reward to the evil man : the *candle of the wicked shall be put out*. Here you have the fact stated in positive terms. There is no reward for him of good, or eternal misery ; his name is blotted out of the book of *life*, consequently his lamp of life will be put out, and he will *cease to be* any more. O that men were wise, that they understood this, that they would consider upon their latter end.

We shall now only notice a passage or two as we pass along through the Scriptures, just to show the united testimony of the inspired writers. Isa. 1 : 27. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors, and of the sinners, shall be together, and they that forsake the Lord shall be *consumed*. And the strong shall be as tow, and his work as a spark, [margin] and they shall both [the strong and their works] burn together, and none shall quench them. Isa. 11 : 4. But with righteousness shall he judge the poor and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of

his mouth, and with the breath of his lips shall he slay the wicked. Error says, with the breath of his lips He will cast them into an eternal life of hell torments. Luke 19 : 27. Christ says, But those mine enemies, that would not have me to reign over them, bring them hither and *slay them before me*. Is this the same as keeping them alive for ever and ever in misery? Isaiah 26 : 14, speaking of the wicked after God had made an end of them, says, They are *dead*, they shall not live, they are *deceased*, they shall *not rise*, therefore hast thou visited and *destroyed them*, and made all their memory to perish. If this is not an utter *end* and destruction of the wicked, it cannot be expressed in language. 66 : 24. And they shall go forth and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh. A carcass is a dead body, and these carcasses can in no way be construed to mean living persons. Jeremiah, speaking of the same event, says, 25 : 32, 33,

Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth : they shall not be lamented, neither gathered, nor buried ; they shall be dung upon the ground.

This is at the time when Christ shall come in the glory of his kingdom, and to reward every man according to his works. Their worm shall not die, neither shall their fire be quenched. The worm and the fire are the two agents made use of to destroy them, consequently if the worm should die and the fire be quenched they would not effect the work of entire destruction for which they were employed. Worms always feed upon a dead carcass. So the Bible speaks of worms as one agent that shall destroy

the carcasses, or dead bodies of the wicked, in that great destructive judgment, that shall come upon them in the last day. We will notice a few passages that will make this point clear. Job 17 : 14. I have said to corruption thou art my father, to the *worm* thou art my mother and sister. 19 : 26. And though after my skin *worms* destroy *this body*, yet in my flesh shall I see God. 21 : 26. They shall lie down alike in the dust, and the worms shall cover them. Isa. 14 : 11. Thy pomp is brought down to the grave, and the noise of thy vials, the *worm* is spread under thee, and the worms cover thee. This is a destructive judgment that was to come upon the proud monarch of Babylon. We may now understand what their worm is, that shall not die, and their fire that shall not be quenched. They are two destroying agents that will not be interfered with, or cease their work night nor day, till every vestige of the wicked is destroyed, root and branch.

An allusion to the destruction of the wicked by these two agents, is had in Mark 9 : 43, 48. The Greek word for hell is Gehenna, in these verses, and is synonymous with *tophet* in the Old Testament. It is compounded of two Hebrew words, Ge-hinnom, and has reference to the valley of Hinnom, where children and criminals were anciently sacrificed by the Ammonites to their god Moloch. Jer. 17 : 18 : Let them be confounded that persecute me, but let me not be confounded ; let them be dismayed, but let me not be dismayed. Bring upon them the day of evil, and destroy them with a double destruction. Why did he not say, give them eternal life in torment ? Because he understood the penalty of the law, and that demanded *death—destruction—and nothing else*. Dan. 2 : 35 : Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floor, and the wind carried them away, and *no place was found for them*. An utter consumption

and destruction of all the kingdoms of this world when Christ sets up his kingdom. And the stone that smote the image became a great mountain—a government—and filled the whole earth. The wicked are displaced to give room for Christ and the saints, and are no more forever. No place in the universe of God can be found for them. It will not do to say that God has taken them from this earth to some other place, to torment them, for as we have seen, the righteous and the wicked shall *both* be recompensed in the earth. The one with life, the other with death.

The prophet Obediah speaks of the general destruction of the wicked, by Christ and his saints at the last day.

For the day of the Lord is near upon all the heathen ; as thou hast done it shall be done unto thee ; thy reward shall return upon thine own head.

For as ye have drunk upon my holy mountain, so shall all the heathen drink continually ; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

But upon mount Zion shall be deliverance and there shall be holiness, and the house of Jacob shall possess their possessions.

And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them : and there shall not be any remaining of the house of Esau, for the Lord hath spoken it.

The fire that is kindled in that day, will utterly devour them—burn them up root and branch, so that they shall be as though they had never existed. Christ and the saints will then possess *their possessions*, or the earth, forever, even forever and ever. Dan 7 : 18. The event of this general destruction of the wicked by Christ at the head of his saints, and of their subsequent possession of the earth, is prefigured by Joshua and the Israelites, taking possession of the land of Canaan. They took possession by a war of extermination, utterly destroying their enemies. So when Christ comes to take possession of the earth, and give it to the saints as their inheritance, according to promise and the plan of redemption, as we have before noticed, He with his

saints will carry on a war of destruction—of utter extermination. To perpetuate the sinner's torment, never entered the mind and plan of God. (And all those ministers who do not see this to be true, have yet to learn the will and plan of God as revealed in the Scriptures, however high their standing may be in society, or learned in the schools of human wisdom.) Consequently not a single passage can be found in all the Bible from which an inference can consistently be drawn, to support the monstrous dogma of an endless life in torment. The doctrine of endless misery I fearlessly pronounce a *damnable heresy*. Not that every one that has or does believe it, will be damned. But that is a damnable heresy, that is damnable in its influence and consequences. And there are multitudes to be found in every community that have rejected the gospel, and gone off into Universalism, or Infidelity, because they could not believe in a God possessed of such a horrid disposition, or a gospel that proclaimed such an irreconcilable doctrine, with every display of the divine goodness, and law of our being. Every sane mind that is not warped by human tradition, and blinded by a false theory, sees at once that such a doctrine is dishonoring to God, and derogatory to the Christian system, and they turn from it with disgust. Oh, that the Rabbies of our times would pause, and let sober reflection picture to themselves the inconceivable mischief they have done, and are still doing, in the promulgation of the absurd doctrine of the immortality of the soul, the conscious state of the dead, and the eternal misery of the wicked.

I hail with joy the dawning of a better day, and that God is raising up men who are destined to free the Christian system from this moral incubus, and give it that life, health, and vigor that it possessed in the apostolic times, and that is necessary to commend itself to every man's conscience in the sight of God.

I will notice a few texts in the New Testament, and close this article. Matt. 13: 40: As the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. No preserving the tares. They were cast into the fire purposely kindled to destroy them. So the net, which when it was full they drew to the shore, and set down and gathered the good into vessels, but cast the bad away. They did not preserve them! So the wicked will be separated and disposed of in the end of this world, when the great destructive judgment shall come. Rom. 1: 32: Who knowing the judgment of God that they which commit such things are *worthy of death*. Very different from eternal torment. 8: 13: If ye live after the flesh ye shall *DIE*; but if ye through the spirit do mortify the deeds of the body, ye shall *LIVE*. 1 Cor. 3: 17: If any man defile the temple of God, *him* shall God destroy. No eternal misery taught by the apostle thus far. 2 Cor. 2: 45: For we are unto God a sweet savor of Christ in them that are saved, and in them that *perish*: to the one we are a savor of *death unto death*, and to the other the savor of *life unto life*. Here is, *perish*, and the *second death* to all those who are not saved by the gospel. Phil. 3: 19: Whose *end* is *destruction*. 1 Thess. 5: 3: For when they shall say peace and safety, then sudden *destruction* cometh upon them, and they shall not escape. 2 Thess. 1: 7: Who shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, &c. Heb. 6: 8: For that which beareth thorns and briars is rejected, and is nigh unto cursing; whose *end* is to be *burned*. 10: 27: But a certain fearful looking for of judgment and fiery indignation

which shall *devour* the adversaries. James 4 : 12 : There is one lawgiver who is able to save and to *destroy*. 5 : 20 : Let him know that he which converteth the sinner from the error of his way, shall save a soul *from death*. 2 Peter 2 : 12 : But these as natural brute beasts, made to be taken and *destroyed*, speak evil of things that they understand not ; shall utterly *perish* in their own corruption.

The reader will pardon me for dwelling so long and multiplying so many texts on a doctrine plainly stated by the Almighty at the beginning. But as the penalty of the law and its execution has been enlarged upon, and is still most grossly misrepresented—and even denied to be *death* and *destruction*—I have thought best to furnish the reader with a full quantum of divine testimony, to stop the mouths if possible of these gainsayers, and silence forever their batteries thundering forth the eternal torment in hell fire of the wicked.

No mind capable of receiving truth can read this article, and still plead the immortality of the soul, and endless misery. I have let God speak for himself, through his own chosen messengers, and there is no mistaking His voice or the truth He utters, He positively and clearly declares the penalty of his law to be *DEATH*, and the final judgment that shall come upon all the world of the wicked, to be a destructive judgment by fire. *That* day, is the great day of His wrath—a day set apart, not to preserve His enemies, but to destroy them—to burn them up, to leave them neither root nor branch. Therefore, They shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as smoke out of the chimney. Hosea 13 : 3. When He comes to execute this destructive judgment, the mountains shall quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world and all that dwell therein. Oh, reader ! Think, *think*, who can stand

before His indignation, and who can abide in the fierceness of His anger ; His fury is poured out like fire, and the rocks are thrown down by Him. But the Lord will be the hope of his people in that day—he will be their pavillion, their rock, their high tower and abiding place. He is good, a strong hold in the day of trouble ; and he knoweth them that trust in him. But with an over running flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord ? He will make an *UTTER END*, affliction *shall not rise up a second time*. Nahum 1 : 5, 9. The people in that day shall be as the burnings of lime, as thorns cut up shall they burn in the fire. Sinners in Zion are afraid ; fearfulness hath surprised the hypocrites. Who among us shall dwell, or remain with the devouring fire ? who among us shall dwell, or remain with everlasting burnings ? Not *in* the devouring fire. But who will be left in the day of judgment and remain *with* the devouring fire, and *with* the everlasting burnings ? Answer : He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil : he shall dwell on high, his place of defence [against the devouring fire] shall be the munitions of rocks. Such and such only will escape. All others will be left, and their dwelling and place will be with the everlasting burnings. Isa. 33 : 12, 16.

In closing this subject and chapter, I will introduce to the reader an extract from the writings of the Rev. EDWARD WHITE, a Cong'l minister in England, on the subject entitled

LIFE IN CHRIST.

“ In the last century, the learned Dr. Dodwell collected an important mass of evidence to prove, and successfully defended against many vehement adversaries, the idea that the native immortality of all men, was not sanctioned by the primitive church. It will be a difficult task to overthrow, or undermine some of the arguments which were adduced in that controversy, either by the allegation of false quotation, or by endeavoring to underrate the value of the witnesses. Irenæus, for instance, the disciple of Polycarp, who was the scholar of the Apostle John, thus writes : ‘ Life is not from ourselves, nor from our nature, but it is given or bestowed according to the grace of God ; and therefore he who preserves this gift of life and returns thanks to Him who bestows it, he shall receive length of days for ever and ever. But he who rejects it, and proves unthankful to his Maker for creating him, and will not know him who bestows it, *he deprives himself of the gift of duration to all eternity.* And therefore the Lord speaks thus of such unthankful persons : If you have not been faithful in that which is least, who will commit much to you ? intimating thereby unto us, they who are unthankful to Him with respect to this short transitory life, which is His gift, the effect of His bounty, *shall be most justly deprived of length of days in the world to come.*’

Mr. Foster, a distinguished writer, remarks : ‘ A number of ministers, not large but of great piety and intelligence, within his acquaintance, had been disbelievers in the doctrine in question, [the eternal existence of the wicked in misery] at the same time, not feeling themselves imperatively called upon to make a public disavowal : content with employing in their ministrations *strong general terms*, in denouncing the doom of impenitent sinners. For

one thing, a consideration of the unreasonable imputations, and unmeasured suspicions, apt to be cast on any publicly declared partial defection from rigid orthodoxy, has made them think they should better consult their usefulness by not giving a prominence to this dissentient point; while yet they made no concealment of it in private communications, or in answer to serious inquiries.'

In self-defence, I may add to this instructive and remarkable testimony, my own, that I also am acquainted with several very excellent and accomplished ministers of the gospel and editors of religious periodicals, similarly situated. The antiquity of the theological views here defended, together with their partial suppression by 'pious' and 'intelligent' men offer, therefore, an impressive illustration of the truth of Lord Bacon's memorable reflection: 'Another error is a conceit, that of former opinions or sects after examination, the best hath still prevailed and suppressed the rest; so as, if a man should begin the labor of a new search, he were but like to light upon some formerly rejected, and by rejection brought into oblivion; as if the multitude or the wisest for the multitude's sake were not ready to give passage rather to that which is popular and superficial, than to that which is substantial and profound. For the truth is, that Time seemeth to be of the nature of a river or stream which carrieth, down to us that which is light and blown up, and sinketh and drowneth that which is weighty and solid.' "

Having noticed Lord Bacon's reflection, Mr. White proceeds and says: "We feel bound to admit that unassisted nature, as is proved by the remains of the pagan philosophers, and by the clashing opinions of modern metaphysicians, can attain *no certainty whatever* on this subject of eternal immortality of the soul; and a clever materialist can bring forward many appearances which oppose, at the outset, at least a formidable barrier to so grand a conclu-

sion. The wiser advocates of the theory, therefore, have in recent years generally depended upon what they consider to be the declaration of Scripture supporting the view which they take of man's constitution. * * *

Gen. 2: 7. 'So God formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.' From this passage it is alleged that the breath of the Eternal must be everlasting; and that the expression 'living soul,' signifies an ever-living intelligence. It is undeniable that these words indicate some special dignity in human nature, distinguishing it from those animal races which the '*earth* brought forth' at the command of the Almighty. But it is not so clear that this special dignity consisted in immortality of the soul; at least, it is not clear from the phrase, 'God breathed into his nostrils the breath of life;' for the fact that his 'breath was in his nostrils' is subsequently adduced by the Divine Spirit [Isaiah 2: 22.] as an argument of man's fragility; and in the original language the beasts which perished in the deluge, are declared to have possessed equally with mankind 'the breath of lives.' Gen. 7: 22. We venture to conclude, therefore, that although the life of Adam was the breath of God, and although he was formed in the Divine image, and specially moulded by the Divine hands, that yet this by no means proves human immortality. And in the second place, the allegation of the phrase 'living soul,' in vindication of the doctrine, is peculiarly unhappy, inasmuch as it may be demonstrated to be the phrase appropriated in Scripture to denote an animal nature, in the strongest contrast to one which is properly spiritual, and eternal. For example, we read in Gen. 9: 10, that 'God established his covenant with every living creature [Heb. *nephesh hayah*, living soul] that accompanied Noah into the ark, of the fowl, of the cattle, and of the beast of the earth.' It is translated in

the Septuagint, both here and Gen. 2: 7, *psuche zosa*, which also are the words employed by St. John (Rev. 16: 3.) to denote the *fishes* that died in the sea at the occurrence of some destructive prophetic calamity. Accordingly, the Apostle Paul adduces the text in question, for the express purpose of drawing the most marked contrast between the first and the second Adam.

1st Cor. 15: 44, He says, 'There is a natural, or an *animal* body, [*psuchikon*, an adjective derived from the translated soul, in Gen. 2: 7.] and there is a spiritual body: and so it is written: The first man Adam was made a living soul [*psuche zosa*] the last Adam was made a quickening or life-giving spirit. The first man was of the earth, earthy, [*choikos*] a *man of dust*; the second Adam is the Lord from heaven.' Hence we perceive that, instead of applying the term *soul* to the mind of man, the Apostle refers it to his whole nature, but with a special reference to the body, while he points out the fact, that the first Adam was only a *living* soul, possessing no principal of essential vitality; and that the second Adam is a life-giving spirit, having 'Life in himself' as God.

On the whole, then, we must decide, that so far from intending to teach the immortality of the soul in the text before us, Moses was speaking of the compound nature of Adam, with an eye chiefly to his animal part, and with a pointed intimation of its mortality, or possible decay. The next passage of Scripture usually alleged in support of the common doctrine is Eccl. 3: 21, 'Who knoweth the spirit of a man which goeth upwards, and the spirit of a beast which goeth downwards to the earth?' It is presumed that the expression 'goeth upwards' denotes not merely survivance, which may be readily granted, but eternal immortality. A slight reference to the context, however, will show that Solomon, the wisest man, not an *epicurean infidel*, as some persons assert, is engaged in

speculating upon the great similarity discoverable between mankind and the animal races, and he expresses the wish that God would undeceive them in the matter of their boasted essential immortality, and bring them to a humble sense of their true rank in the scale of creation. And he remarks, in conclusion, that the extreme uncertainty hanging over the state of the spirit when separated from the body, under the dispensation then present, leads him to place but little dependence upon the grand meditations of philosophers and others on the exalted blessedness of disembodied souls, and to conclude that the most fitting course was to make the best use of our brief vain life in the body; not denying, as afterwards appears, the hope of a resurrection.

‘I said in mine heart concerning the estate of the sons of men, O that God might manifest them, that they might see that they themselves are beasts, For that which befall-eth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath: so that man hath no preëminence above a beast; for all is vanity. All go to one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of a man that goeth upward, and the spirit of a beast that goeth downwards to the earth? Wherefore I perceive that there is nothing better than that a man should rejoice in his own works, for that is his portion, for who shall bring him to see what shall be after him?’ It is evident that the words in the 12th chapter of Eccl., ‘The spirit shall return to God who gave it,’ so far from deciding in favor of an eternal duration, do not even explicitly teach its separate existence at all; since ‘returning unto God’ would either signify in oriental language, a lapse of the individual mind into the divine infinity, or, more probably, would refer to the Spirit of life from God, as in Job 34: 14. The words of Paul in 2 Tim. 1: 10, are

sometimes adduced in proof of human immortality, '*Who hath abolished death, and brought life and immortality to light through the gospel.*' It is affirmed that the apostle here teaches us, that Christ brought to light the fact that all men are by nature immortal. But is not the more natural interpretation, that the Saviour brought life and immortality, that is, immortal life, to a world which had lost it? especially since he prefaces the statement by declaring that Christ *hath abolished death*. In every other instance, however, the terms *life* and *immortality* are understood by these writers to signify, not eternal existence, but simply eternal happiness, and it remains for them to exhibit the rule by which they forsake their usual interpretation in this case, and affix to the words of the apostle a literal signification. The figurative exposition of the Scriptures should at least be consistently carried out; even though it is evident that the result would in the present text be [if as it is also asserted, the proposition is universal] to declare and pronounce the eternal salvation of the whole race of mankind. Besides these, we have not met with any passages of Scripture advanced as abstract declarations of human immortality. We shall hope to make it appear hereafter that wherever the Bible speaks of the future existence of the righteous and the wicked, that existence, of whatever duration, is not to be attributed to man's inherent perpetuity of being.

We are constrained therefore to adopt the conclusion, humbly but firmly, that the Divine Revelation does not teach the doctrine commonly entertained upon the nature of the human soul; but that it is a *splendid fiction* of philosophy, suggested by the tempter who at first beguiled Eve with the declaration '*Ye shall not surely die.*'

For, in the first place, the doctrine of the immortality of the soul is never once explicitly declared throughout the entire range of the canon of Scriptures, a very remark-

able silence, which may well suggest some misgivings in point of implicit belief in those Christian theologians, whose works are filled with descriptions of the 'intrinsic dignity of man's immortal soul.' If the doctrine in question be true, that the spirit of man is an undying intelligence, an everlasting and indestructible power, we surely might expect to discover at least some few traces of a general recognition of this grand fundamental, in the ages which were illustrated by perpetual communications with heaven.

In ancient times, neither men nor language were so differently framed from those of a more recent era, as to avoid through a long course of centuries every apparent reference to an idea which is alleged to lie at the basis of the scheme of redemption through all its dispensations.—In every other instance we obtain from the prophets and apostles clear and frequent enunciations of the doctrines which they were commissioned to deliver; even of those which unaided reason was able to discover, as the existence of God, and the difference between virtue and vice. But in this instance they have, by some astonishing fatality, omitted with one consent, all reference to the immortality of the soul; no single verse of the Bible containing that brief declaration which would have set the controversy for ever at rest. In our own times, scarcely a religious work issues from the press addressed to thoughtless mankind, scarcely is a public exhortation directed to them without a full and forcible exhibition of the doctrine of natural or actual immortality, of deathless existence, as the basis of the whole theological superstructure. Now, how shall we explain the remarkable fact, that neither prophets nor apostles have ever once employed this argument in dealing with the wicked? an argument so opposite and irresistible if it be true? How, otherwise than by determining that this was not their philosophy; that this doctrine formed no part of the 'wisdom' of Him, whose

thoughts are not as our thoughts, nor his ways as our ways.'

It will not be further contended, that the doctrine is everywhere taken for granted, as universally understood and acknowledged; for that was not clearer in antiquity, which is so dark in more civilized ages; and it is impossible to believe that those writers who are copious to an almost painful minuteness in the details of a ceremonial economy, or of ecclesiastical arrangements, and in refutations of the cavils of every variety of heretical apostasy, should yet not have expanded a line in defence of a truth which is liable to such deadly attacks, and which is notwithstanding asserted to be the very foundation of religion.

In the second place, we may notice, as strongly opposed to the notion of the soul's immortality, the style and tone adopted in the Scripture when speaking discussively of man's natural estate; a style infinitely unsuitable when adverting to a being endowed with the sublime, the magnificent attribute of eternal existence. For example, we find in addition to the extraordinary silence already noted, such language as the following, from the lips of Job and his friends, which may be taken as a fair estimate of the patriarchal orthodoxy on the subject before us. Chap. 7. 'O remember that my life is wind, mine eye shall no more see good. Am I a sea, or a whale, that thou settest a watch over me? I would not live alway; let me alone; for my days are vanity. What is man that thou shouldst magnify him, and that thou shouldst set thine heart upon him? and that thou shouldst visit him every morning, and try him every moment?' Chap. 10, 'Are thy days as the days of man, are thy years as man's days, that thou inquirest after mine iniquity and searchest after my sin?—Remember, I beseech thee, that thou hast made me as the clay: and wilt thou turn me unto dust again?'

Chapters 11 and 14. 'He knoweth vain man,' adds the

patriarch, 'He seeth their wickedness also.' For vain man would be wise, though man be born like the wild ass's colt. Man that is born of a woman is of a few days, and full of trouble; he cometh forth as a flower and is cut down; he fleeth also as a shadow, and continueth not.—And dost thou open thine eyes upon such an one,' continues Job, 'and bringest me in judgment with thee?—Wilt thou break a leaf driven to and fro, and wilt thou pursue the dry stubble? Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man that is a worm, and the son of man that is a worm.' Chap. 40. 'If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together and man shall turn again to dust. Behold, I am vile; what shall I answer thee? once have I spoken, but I will not answer; yea, twice, but I will proceed no further.'

Again, David and Isaiah reëcho the same humble strain: 'What is man that thou art mindful of him, or the son of man that thou visitest him?' 'All nations before Him are as *nothing*: yea, less than nothing, and vanity.' Language of this strongly depreciatory character is constantly employed by those ancient philosophers in describing the estate of the sons of men; not merely when animadverting upon their moral character, but when measuring the dignity of their nature. But if man be by constitution *an immortal* in his soul, the mortality of his body is an inconsiderable circumstance; rather a blessing than a curse; and we might inquire, with a recent author, contending in a very different tone for the common theory, 'How *much* less is it than to be divine, to be immortal?' Certain it is, however, that the style adopted by the inspired writers upon the emptiness and worthlessness of man is extremely unsuitable to a being whose soul is more noble and enduring than the whole material universe; for,

in fact, they never by any chance rise into the employment of these exalted encomiums upon human dignity, adhering with astonishing pertinacity to the most degrading images and mortifying representations.

It has already been observed, that if the scripture doctrine on the human constitution be that God created man with an imperishable spirit, it is probable, all things considered, that so grand a fundamental truth would present itself throughout the Bible in perpetual allusions, and frequently in open declarations, just as the primitive rocks of the world are widely protruded through the over-lying strata. And if it were reasonable to anticipate such allusions and declarations in one part of Holy Scripture rather than in another, it surely would be in that earlier series of revelations, which were evidently sent into the world to prepare it for the reception of Christianity. For, as we find a complicated and elaborate machinery set on foot in order to accustom the minds of men to the idea of priesthood and sacrifice, so we might expect to discover an equally labored attempt to bring forth into strong relief that preliminary doctrine of *Immortality*, on which it is asserted the whole revelation is founded.

A candid reader, however, must assuredly admit that the Old Testament scriptures are strikingly destitute of any such abstract doctrine of human immortality—so much so, indeed, as to have led some persons to assert that it was the gospel revelation which first brought the fact of man's eternity into public notice; and some others, such as Warburton, and the ancient Sadducees, to doubt the existence therein of any hope of a resurrection or life, even for the pious. This remarkable silence in the Old Testament, we have already assumed to be a solid argument against the truth of the common doctrines, and of the consequences which necessarily flow from them. But let us now further inquire whether the statements of the

Old Testament writings do not rather agree with the theory which has been propounded for examination; whether they do not studiously hold forth final and eternal destruction of the wicked, in opposition to the notion of their everlasting existence. The circumstance that we have found these writings so explicit in the matter of everlasting rewards, should prepare us to expect an equal clearness in their representations upon retribution.

Dr. Honberry, one of the most strenuous advocates of the doctrine of the immortality of the souls of all men, admits that 'the Old Testament has nothing so clear and express upon this subject as the New,' intending, doubtless, nothing so clear as he imagined he could discover in the New. But as less critical writers are not equally frank upon this important point, it is necessary to examine two or three texts, which are alleged to vindicate the eternal life and suffering of the wicked.

The words of Isaiah, 33 : 14, are presumed to refer to the everlasting existence of the wicked in the fires of hell. 'The sinners in Zion are afraid: fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?'

With a view to ascertain the true meaning of the words of the prophet, we may mention that Dr. Boothroyd translates the passage thus: 'The sinners in Zion are filled with dread: terror hath seized the profligate. Who among us can abide consuming fire? Who among us can abide perpetual burnings?' A careful attention to the context will show, that the chapter whence these words are taken, refers to the desolating invasion of Sennacherib, in the age of Hezekiah and the prophet Isaiah, sent as a punishment for the sins of the people. On this point, the commentators are agreed. Viewed in this connection, the words of the text appear to have not even the most

remote reference to future punishment in the other world, but were intended to represent the exclamation of the sinners of Zion, who rightly feared that the 'continual conflagrations' of war, the devastations of fire and sword which the invader caused, would terminate in their destruction; for who, said they, can dwell in these perpetual burnings? In the 13th verse the Lord thus addresses them: 'Now will I arise, now will I lift up myself, now will I be exalted. Ye conceive chaff, and bring forth stubble, and my spirit like fire shall consume you. And the people shall be burned as lime: *as thorns cut up they shall be consumed in the fire.*' Then follows the text, 'Who among us shall abide consuming fire? Who among us shall abide perpetual burnings?' And it is quite obvious, that these perpetual burnings are the same with those mentioned above; but they were the flames of war kindled at God's command by Senacherib, the effect of which was to consume the people utterly, as thorns are burnt up in a lime-kiln.

The other passage sometimes adduced with a similar view is found in Daniel, 12: 2. 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' From this last expression it is argued that the wicked will awake to *an everlasting sense* and consciousness of the everlasting contempt. That this, however, is an unreasonable inference, will appear from the reflection that since the other class, the blessed, arise to everlasting life, these may be considered as arising to undergo the infliction of eternal *death*. A still more formidable obstacle to the conclusion proposed is, however, presented by the circumstance that the prophet Isaiah, two hundred years previously, had employed the same term (*derision*, contempt, 66: 24, there translated *abhorring*), when speaking of the fate of the wicked, but most pointedly had referred to

them as reduced to carcasses (*phagarum*, translated *dead corpses* in 2 Kings 19: 37), their 'worm dying not,' and their funeral fires still smouldering on. If, therefore, Isaiah uses the word 'contempt' or 'abhorring' in reference to lifeless carcasses, it may be that Daniel, also, intended to signify that many of them that sleep in the dust of the earth shall awake, and come forth to the resurrection of a literal destruction, becoming thereafter the putrescent objects of disgust to the universe.

With the exception of the two passages just examined, (of which, one does not really refer to future punishment; and the other, when properly understood, is found to harmonize with the interpretation proposed), it is admitted that the entire mass of Old Testament phraseology has nothing very clear and express in favor of the doctrine of the immortality of the wicked, but is of a character which might exceedingly well denote the idea of their literal destruction.

It is nevertheless to be observed, that from the most ancient times, it seems to have been understood that there would be a day of judgment for transgressors; a prospect which must necessarily have been associated with the idea of the resurrection of the unjust. The prophesy of Enoch, the seventh from Adam, recorded by the Apostle Jude, contains clear intimation that God left not himself without witness in relation to this awful subject, in the earliest ages. Two passages likewise already noticed, (not to mention any other,) plainly declare that the wicked shall come forth to endure the divine vengeance, from their graves. Isaiah tells us, that the '*earth shall cast out Rephaim*,' the wicked; and Daniel, in the passage just commented upon, says that they '*shall awake from the dust of the earth to shame and everlasting contempt.*'

The doctrine of the resurrection of the wicked, however, as in the New Testament, so in the Old, is almost lost

amid those thick and blackening clouds of divine anger, which menace them with *destruction, excision, and death*. The language of every writer in succession, points to the same conclusion.

We have the authority of our Lord Jesus Christ for understanding the promise of *life* made to the obedient servants of God, by the great Legislator, as pointing to life eternal: for when the young ruler inquired what good thing he should do to have eternal life, the Saviour referred him to the law, with its promise of life to the genuine Israelite. But this decision obliges us to conclude that the *threatenings* of the law are to be understood likewise, with a reference to the greater penalties of the future world. Among these threatenings, that which most frequently occurs is—that the offender shall be *cut off*. It is this threatening, moreover, which is appended, as a sanction of obedience, to the promise of a ‘Prophet like unto Moses,’ a promise quoted by Peter as having received its fulfillment in Jesus. Acts 3: 23: ‘A prophet shall the Lord your God raise up unto you of your brethren, like unto me: Him shall ye hear in all things, whatsoever He shall say unto you. And it shall come to pass that every soul which will not hear that prophet, shall be *destroyed* from amongst the people.’ Now, if the threatening is to be understood in the sense of *everlasting torments* in this place, it must assuredly signify the same thing wherever it is used, (otherwise a most arbitrary principle of interpretation will supervene,) and then the consequence will follow, that *eating leaven* is threatened with the infliction of interminable agonies in hell, for the same menace occurs appended to the injunction against that offence. (Exod. 12: 15.) But if it be felt that, in this instance, such a sense cannot warrantably be affixed to the words, but that they must be understood of *literal death* by lapidation, or by burning, we are obliged to suppose that such likewise must

be the signification of the threatening of *karat*, or excision, wherever it appears. The ordinary menaces of the Mosaic law, are couched in these terms : *death, destruction, cutting off, loss of life* ; and there is an uniform and remarkable abstinence from any expression which would seem to promise a 'lengthening of days' to the enemies of God. This is so much the case, that less careful readers of these earliest writings have even determined (contrary to the declarations of the Lord Jesus,) that they contained no intimations *even of an eternal reward for the servant of the Most High.*

Now, we must be permitted to express the conviction, that it is unspeakably strange and mysterious, if men of all ages, and therefore the Jews, to whom Moses wrote, have possessed immortal souls, and have been on a probation for the alternative of existence forever, either in blessedness or in agony, that no single intimation should appear in the Pentateuch, which contains *the Gospel* preached unto Abraham, of such a constitution of things. Especially is it mysterious, if the law of Moses was, as the Apostle declares, a repetition, or re-entrance, of God's eternal law in its immutable principles, and if the curse of that eternal law was, as asserted by most, everlasting misery in hell, that not one individual term can be found in the long, and varied, and awfully eloquent catalogue of Mosaic denunciations, capable of bearing any other signification than a literal destruction of humanity in the case of the wicked.

An equally striking silence upon the endless duration of the lives of the ungodly, characterizes the book of Job. This most ancient poem contains frequent and animated references to the punishment of the wicked, and being composed in the lofty style of the Orientals, we might anticipate amplification in the detail, and a copious vocabulary of language, pervading those portions which describe the doom of transgressors. For it is not the genius of Oriental speech to compress infinite ideas into tame and inadequate

expressions with a Spartan sententiousness, but rather to exalt and to magnify inferior thoughts by an expressive and unrestrained employment of exaggeration and metaphor. And surely, if such a conception as that of *everlasting existence in misery*, were intended to be conveyed in the style of Eastern poetry, it would find its natural and appropriate vehicle in the tremendous inflations of the Koran, and not in the brief declarations of this most ancient composition. He who could speak so eloquently of the woes of a mortal, would certainly have risen even above the gloomy sublimity of the style of Æschylus, when contemplating the sufferings of an immortal. The following, however, are examples of the threatenings held out in the book of Job, to the enemies of God :

Chap. 18. The light of the wicked shall be put out, and the spark of his fire shall not shine. His strength shall be hunger-bitten, and destruction shall be ready at his side. It shall devour the strength of his skin ; even the first-born of death shall devour his strength. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. It shall dwell in his tabernacle, because it is none of his : brimstone shall be scattered upon his habitation. His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world.

Chap. 20. Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment ? Though his excellency mount up to the heavens, and his head reach unto the clouds : yet shall he perish forever like his own dung ; they which have seen him shall say, Where is he ? He shall fly away as a dream, and shall not be found : yea, he shall be chased away as a vision of the night. The eye also which saw him shall see him no more ; neither shall his place any more behold him.

Chap. xxi. How oft is the candle of the wicked put out ? and how oft cometh their destruction upon them ? His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

The book of Psalms may be supposed to represent the

popular belief during the best instructed ages of the Jewish commonwealth. The menaces of vengeance to the ungodly found in this collection of sacred songs, are as follows :

Ps. 1. The ungodly are not so : they are like the chaff which the wind driveth away. The Lord knoweth the way of the righteous, but the way of the ungodly shall perish.

Ps. 2. Thou shalt break them with a rod of iron, thou shalt *dast* *them in pieces* like a potter's vessel. Kiss the Son, lest he be angry, and ye *perish* from the way.

Ps. 9. Thou hast rebuked the heathen, thou hast destroyed the wicked ; thou hast put out their name forever and ever. The wicked shall be turned into *sheol*, (the state of death,) and all the nations that forget God.

Ps. 25. Let destruction come upon them unawares ; and let his net that he hath hid catch himself ; into that very destruction let him fall.

Ps. 49. Man that is in honor, and understandeth not, is like the beasts that perish.

Ps. 92. Oh Lord, how great are thy works, and thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this. When the wicked spring as the grass, and all the workers of iniquity do flourish, it is *that they may be destroyed forever*. (*Lehishamadam*, the word used in Gen. 34 : 30 ; Lev. 25 : 30 ; Num. 33 : 52 ; Deut. 1 : 27.) For, lo, thy enemies, O Lord, for lo, thy enemies shall perish, all the workers of iniquity shall be scattered.

Ps. 112. The horn of the righteous shall be exalted with honor. The wicked shall see it, and be grieved ; he shall gnash with his teeth and melt away. (See Matthew 13 : 50. There shall be wailing and gnashing of teeth.)

The wisdom of Solomon dictated expressions on this subject, in exact conformity with the declarations of David.

Prov. 10 : 24. The fear of the wicked, it shall come upon him, but the desire of the righteous shall be granted. As the whirlwind passeth, so is the wicked no more, but the righteous hath an everlasting foundation. The fear of the Lord prolongeth days, but the years of the wicked shall be shortened. The hope of the righteous shall be gladness, but the expectation of the wicked shall perish. The way of the

Lord is strength to the upright, but destruction shall be to the workers of iniquity. The righteous shall never be removed, but the wicked shall not inhabit the earth.

Prov. 13: 13. Whoso despiseth the word shall be destroyed, but he that feareth the commandment shall be rewarded. The law of the wise is a fountain of life to depart from the snares of death.

Prov. 14: 12. There is a way which seemeth right unto a man, but the end thereof are the ways of death.

Prov. 15: 24. The way of life is above (an upward road) to the wise to depart from *sheol* (the state of death) beneath.

Prov. 22: 16. The man that wandereth out of the way of understanding shall remain in the congregation of the dead. *Rephaim*--Heb.

After the above copious citations, it is unnecessary to do more than refer to the general style in which the holy prophets denounce God's judgments to the ungodly. Their words are *uniformly* to the effect, that the sinner shall be destroyed, shall be consumed, shall die, perish, or be slain.

The last threatening in the Old Testament, (Malachi 4.) may likewise be adduced as an average representation of the whole current of phraseology in the Prophets, and may serve to indicate the degree to which God's ancient messengers encouraged the wicked to reckon upon an everlasting existence. 'For, behold, the day cometh, that shall burn as an oven, and the proud, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, that *it shall leave them neither root nor branch.*'"

CHAPTER V.

OFFICES AND DIVINITY OF CHRIST.

There is no subject, or doctrine of the Christian faith that has called forth more discussion, or upon which theological writers have been more voluminous than upon the offices and divinity of Christ. No sooner was the banner of the gospel unfurled, and the standard of truth erected, and churches multiplied by the hands of the apostles, than the genius of human philosophy and speculation, began its work, to alter and remodel, and fashion the plain, simple, and unadorned doctrines of Christ, after its own depraved and heathenish image.

Thus, the speculations and discussions on the offices and divinity of Christ, early began, have been kept up through every successive generation to the present time, and the Christian church is still rent and torn in divisions, by this *evil genius* of human philosophy and speculation. The story respecting Christ, his offices and divinity, is very plain and easily understood, when we adhere strictly to the voice of inspiration. His offices and divinity are distinctly announced in the divine prediction of him, by the mouth of Isaiah 9: 6, 7.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon the kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Whenever this personage shall appear according to this plain prediction, he must possess the character and fill the offices here named, viz., Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Now, the trouble in the theological world, and the grand secret of all the error concerning Christ's divinity and offices, arises from a want of keeping a distinction between the different offices Christ is to fill in the plan of redemption, and the power and divinity He is to possess in each of them. They bestow all these upon Christ at once.— They make him the mighty God, and everlasting Father, when He is a child, and when He is a Counsellor. Now, this is irrational, confuses the mind, and can never be made to harmonize with truth. When He is a child, He is not the Counsellor, or mighty God ; or when He is the Counsellor, He is not the mighty God, and everlasting Father ; and when He is the mighty God, He is not the everlasting Father or Prince of Peace. His work is a progressive work in the plan of redemption, and he fills all these offices at different times, and receives divine wisdom and power accordingly. First, then, we will attend to his birth. Unto us a child is born, unto us a son is given. This son was begotten by the Holy Ghost, in the Virgin Mary, espoused to Joseph, who was of the house and lineage of David, and born in the days of Herod, King of Judea.

The apostles say, When the fullness of the time was come God sent forth his Son, *made of a woman*, made un-

der the law. He was *made of a woman*, by the distinct interposition and power of God. Here is the beginning and origin of the person, *Jesus Christ*. God *made* Adam; God *made* the woman; you can go for their personal existence no further back than the time God made them. So with Christ. You can go no further back for his personal origin and existence, than the time when God made him of a woman.

All discussions and writings about the preëxistence of Christ, or his having a personal existence before God made him of this virgin, is as gratuitous and useless as it would be to contend for the preëxistence of Adam and Eve, before God made them. In the plan of God, Christ existed from the foundation of the world. I have shown the necessity of Christ's being produced, in opening the plan of redemption. Let the reader turn back and read that in connection with my remarks here.

The whole plan and purposes of God in the creation would have been thwarted and come to nought, had it not been for Jesus Christ. His design was to have this earth peopled with holy beings, but as his first son and daughter transgressed and incurred the penalty of death, God must produce another heir, or all was lost, and the earth uninhabited. Therefore, Christ, the second son, and second Adam, is the sole heir of all that the first Adam lost. And consequently, it follows that God *by him*, [Christ] and *for him* made the world and all that is therein, and also that it become him, *for whom* are all things, and by whom are all things, in bringing *many* sons into glory to make the Captain of their salvation perfect through sufferings.—Heb. 2: 10. The reader will then understand that it was in consequence of the second Adam and his redeemed and begotten children, that God proceeded and produced the works of creation.

You can now see in what sense Christ was in the begin-

ning and how he made the world, as stated in the first chapter of John, and the first chapter of Colossians. He was in the beginning with God, as effectually in the creation and plan of redemption, and had as much power and influence in the mind of God as though He had actually existed in person. Therefore, in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made. God could make nothing without any reference to the one for whom he was making all things. The Word, or Christ, was this person, consequently nothing, as I have before stated, was made without him. And the Word was made flesh, and dwelt among us. This Word, or Christ, that was in the beginning with God, in all his mind, and plan, and purposes, came into actual personal existence when God made Him of a woman. He never existed in any form, or had any personal existence till then. This sweeps away that dark cloud of mysticism and error, that has long obscured the light of the true gospel faith, on the existence and divinity of Christ. Our teachers have long darkened counsel by a multiplicity of words without knowledge.

As Christ was to be the second Adam, and heir this world, and also to redeem the first Adam's children, and adopt them as his, and as they were flesh and blood, so He himself took part of the same, and so become subject to death, that through death, or this means, he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their life time subject to bondage. For verily, He took not on him the nature of angels; but He took on him the seed of Abraham. Wherefore in *all things* it behoved him to be made *like unto his brethren*, that He might be a faithful and merciful high priest in things pertaining to God, to

make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2: 14, 18.

I have quoted these verses that we might understand the origin and nature of Christ. That though God made him, yet he did not give him the exalted *nature of angels*, but *our nature*—the seed of Abraham—made him like unto his brethren. Therefore, God gave the promise to Abraham that in his seed all the nations of the earth should be blessed. He saith not and to *seeds*, as of many, but as of one, and to *thy seed* which is *Christ*. Christ, then, is the seed to whom the original promise and deed was given, and it made Abraham and his heirs possessors of the world. Gal. 3: 16; Rom. 4: 13. Consequently the first thing to be done when it was announced that Christ was born—that the long-promised and looked-for heir of Abraham was given—was to examine his genealogy, and see whether it could be traced direct to Abraham; for if this failed to be true, they had no warrant to receive him as the Son of the Highest, however remarkable were the circumstances of his birth. This, therefore, is attended to, as the first thing in the New Testament, and He is found without any possibility of mistake, to be a true child and heir of Abraham.

I will just stop here to notice another point. The importance of producing the exact genealogy of Christ, that the promise of God might not fail, and give us a key to understand why God kept Abraham's family and seed a distinct people. After God had given this pledge to Abraham, that he and his seed should heir the world—and this seed being Christ, as the apostle says—how could it be shown when this child should be born, that he was a pure son of Abraham, unless the links of genealogy were united and kept together? If the descendants of Abraham were permitted to roam, marry, and mingle with all nations at

pleasure, it would have been impossible to have had a pure seed, or to have traced the lineage of a child, however remarkable, back to Abraham. Therefore, from the time that God made this promise to Abraham, he took charge of his family and descendants, till this holy child should be born, and his blood shed for the remission of sins.

When they had become sufficiently numerous in Egypt to be incorporated into a body politic, He demanded their release, and settled them by tribes in the land of Canaan, and forbad them marrying and intermarrying with the idolatrous nations around them. God had no other purpose or object in keeping them a distinct people, only to produce the child Jesus, a pure heir of Abraham, and show that his word had not failed. Nevertheless He promised them great temporal and national blessings, if they would keep his statutes and judgments, and walk in the faith and righteousness of their father Abraham. But all these blessings they have forfeited, and God has cut them off and rejected them altogether.

Christ tasted death for every man. He was not the Saviour of the Jews only, but was the Lamb that taketh away the *sins of the world*. When he hung upon the cross, He was lifted up, that whosoever would believe in him might not perish but have everlasting life; the Gentile as well as Jew. The vail of the temple was rent, the middle wall of partition was broken down, and now God is no longer a respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him. All those, therefore, that make a distinction between Jews and Gentiles, and give a class of special promises of good to the Jews, to be fulfilled and enjoyed by them in the future, are contradicting God, and doing despite to Christ, and violence to the plan of redemption.

God showed Peter that there was to be no longer any distinction, and to Paul, that the Gentiles should be *fel-*

low heirs, and of the same body, and partakers of the same promises, in Christ by the gospel. Eph. 3 : 6. For ye are all the children of God by faith in Christ Jesus, For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female, for ye are *all one* in Christ Jesus.— And if ye are Christ's then are ye Abraham's seed and heirs according to the promise. Gal. 3 : 26, 29.

We will now return to the subject of this child—of Christ's birth. I have said what I have concerning the introduction of this child, Jesus, into our world, that the reader might have an intelligent understanding of the importance and position of Christ in the plan of redemption, and that he might understand something of the “*modus operandi*” by which God has carried on, and is destined to perfect, the glorious work of man's salvation.

For unto us a child is born, unto us a son is given:— First, his name shall be called Wonderful. No nation ever produced a person, so every way remarkable and wonderful as Jesus Christ. His conception was wonderful, being produced by the Holy Ghost; its announcement by the angel of the Lord, Gabriel, was wonderful! No other child was ever begotten and born, attended with such circumstances. Wise men coming from the east—guided by a star—to worship him, was wonderful! His parents being warned in a dream to flee with him into Egypt to evade his destruction by Herod, was wonderful! His subsequent return, and the wisdom he evinced at twelve years of age, in questioning the doctors of the Temple, was wonderful! The descent of the Holy Spirit upon him in the form of a dove, at his baptism, and the voice that was heard from heaven, saying, This is my beloved Son, in whom I am well pleased, was wonderful! The wisdom, power, and authority of his teachings, was wonderful—his miracles—opening the eyes of the blind, unstopping the

ears of the deaf, curing all manner of diseases, casting out devils, and raising the dead, was wonderful! The great earthquake at his death, and the rending of the vail in the temple, and the darkness from the sixth to the ninth hour, was wonderful! His resurrection the third day, the stone rolled away, and the appearance of the angels, and his subsequent ascension in the presence of his disciples, was wonderful!

No person can look upon all the circumstances, events, ministry, miracles, and final close of Christ's life on earth, but what must pronounce him the most *wonderful personage* that ever tabernacled in the flesh. His like has never been produced by any nation, or the world. His life was a chain of brilliant links of wonder and goodness, power and divinity, from his conception to his ascension—beyond all human precedent. The Queen of the South was overwhelmed at the wisdom of Solomon and the splendor of his court, but a greater than Solomon is here. The moral vision of that man must be dark indeed, who does not see in the person and life of Jesus Christ the impress of the Father. The divine predictions describe a wonderful and glorious being that should come out of Zion as the deliverer and restorer; and in the person of Jesus Christ they find an ample and complete fulfillment. Well did Philip say to Nathaniel, Come and see, we have found him of whom Moses in the law and the prophets did write, *Jesus of Nazareth*, the son of Joseph.

We next notice him as the counsellor. A counsellor is one that imparts instruction and advice to the inexperienced; one, also, that understands the law, and is capable of giving legal instruction and advice.

Jesus Christ filled the office of counsellor. No person veiled in humanity ever appeared among men, possessed of such divine wisdom, and ability to give counsel, on every thing relating to the divine government and the duty

of man, as this Jesus of Nazareth. He spake, his enemies being judges, as *never man spake*. He was perfectly familiar with, and master of the statutes of God the Father. No man ever came to him with a question of divine law, but what they received a ready and correct answer, and found him capable of explaining and defending every point of attack made by the learned Rabbies of his time.

But as we have learned that Jesus Christ was *only the Son of God*, we must not mistake his character, and suppose that all this wisdom, counsel, and might was inherent in himself. As a child and as a human being, he had everything to learn and to receive of his heavenly Father, in common with his human kindred. It is said, And Jesus increased in wisdom and stature, and in favor with God and man. Luke 2 : 52. He was not now *God*, or filling the office of God, but He was being fitted for the office of counsellor, the first office He was destined to fill in the work of man's redemption.

As the first thing, the world needed a more competent teacher and religious counsellor than it had ever yet received, to dispel the darkness of midnight that like a pall enshrouded the world. Men must have a perfect understanding of God, his character, attributes, and government of themselves, their own moral condition, and the plan of their redemption and future destiny, in order to engage with a commendable and understanding zeal in the service of their God, and in the work of their salvation. Well, who is sufficient for these things? Moses and the prophets did what they could, but still greater light was needed. Hear good old Simeon: Now let thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a *light* to lighten the Gentiles, and the glory of thy people Israel.

Moses truly said, A prophet shall the Lord your God

raise up unto you, *of your brethren*, like unto me, him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass that every soul that will not hear that prophet, shall be destroyed from among the people. You see by this, Christ is one of our brethren, that like Moses, God raised up to be a prophet, counsellor, and law-giver. Moses was a great counsellor and lawgiver of the first covenant, and Christ of the second and new covenant. Moses received his wisdom and doctrines direct from God the Father, and so did Christ. The Apostle still adds: Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed (Christ) shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Acts 3: 22, 26. God *raised up his Son Jesus*: they are just as distinct persons as God and Moses were.

Moses received his law on Mount Sinai, and Christ received and taught his on Mount Olivet. Jesus himself says: My Father is *greater* than I. John 14: 28. Matt. 11: 27: All things are delivered unto me of my Father. Then his wisdom and power is a derived wisdom and power, and not inherent in himself. John 5: 26: For as the Father hath life in himself—inherent in himself—so hath He given to the Son to have life in himself; and hath *given* Him authority to execute judgment also, because *He is the Son* of man. 6: 57: I live by the Father. 3: 22: What He hath seen and heard that He testifieth. 7: 16: My doctrine is not mine, but his that sent me. 3: 34: For He whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hands. When he says, I have power to lay down my life and to take it again, He says, This commandment I have

received of my Father. 5 : 20 : For the Father loveth the Son, and showeth him all things that himself doeth : and He will show him greater works than these, that ye may marvel. 19th v. : Verily, verily, I say unto you, *the Son can do nothing of Himself*, but what He seeth the Father do, these also doth the Son likewise.

No testimony can be more positive and direct, declaring Jesus to be only the Son of God, and working out what God worked in him, or delegated to him.

What is the testimony of God by the prophets ? Ps. 89 : 19 : I have laid help upon one that is mighty. 26th v. : He shall cry 'unto me, Thou art my Father, my God, and the rock of my salvation. 27th v. : Also, I will make him my first born, higher than the kings of the earth. Ps. 2 : 7 : Thou art my Son, *this day* have I begotten thee. Was He begotten before, and did He have any personal existence before He was begotten of God ? Certainly not ! Neither did he possess divine power and wisdom only as it was given Him of his Father. Isa. 42 : 1, 6 : Behold my servant *whom I uphold*, mine elect, in whom my soul delighteth ; I have put my Spirit upon him. 1 Cor. 12 : 3 : The head of Christ is God. Acts 2 : 22 : Jesus of Nazareth, a *man* approved of God among you, by miracles, and wonders, and signs, which *God did by him*. 10 : 38 : God anointed Jesus of Nazareth, with the Holy Ghost, and with power, who went about doing good, for God was with him.

And thus we might go on, adding to this catalogue of texts, showing that Christ is God's *Son*, appointed by him Counsellor, and that God is in him reconciling the world to himself. Christ was as dependent on his Father for the divinity he possessed, as we are on Christ for that righteousness, wisdom, and sanctification necessary to do his will here, and for our salvation hereafter.

To fill this office of counsellor He did not need to be the

mighty God. Indeed, it would be palpably absurd, while veiled with humanity and tabernacled in the flesh, to assume the office of the mighty God. In this office of Counsellor, therefore, we are to view him only as an elder brother—as the first begotten of the Father; placed by God himself in this office, to give full and complete counsel to man on every thing pertaining to his duty and salvation.

And as God gave him his spirit, not stinted by measure, so that he understood all mysteries, and comprehended all knowledge, and gave a full and complete revelation of the whole will of God. Therefore, the Father declared by a distinct voice, at his baptism, This is my beloved Son in whom I am well pleased, hear ye him. Heb. 1 : 1. God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last times spoken unto us BY HIS SON, whom he hath APPOINTED heir of all things. There is no other name given under heaven among men whereby we can be saved. Whoever now claims to be a prophet, or a revelator, is false and anti-christ, and is to be rejected, for no additional instruction is needed, or to be received. Christ has counseled the world on every thing connected with the plan of redemption, with our duty to him, to God, to ourselves, and to one another. So that we are to follow Him; He is our law-giver, the way, the truth, and the life. He understood perfectly every item of the law and the prophets relating to himself, to his important office and mission, and He fulfilled it to the very letter. He brought life and immortality to light, and showed how he was to be the conqueror of death. O let us accept of Him in his office of Counsellor. We need him to fit and prepare our case, and plead for us at the judgment bar of the great Jehovah.—Our case is safe in no other hands. No other being can, or will do for us what he is able and proposes to do. But

if we set at nought his counsel and will none of his reproof, He will laugh at our calamity and mock when our fear cometh.

When He has fulfilled the office of Counsellor, and his work is completed, He will be disrobed of his humanity and ascend to the high degree and office of the *Mighty God*.

Where there is a difficulty between two parties, and a mediator is produced, both parties must submit their case into the hands of the mediator, and the mediator, if he accepts the office, assumes the reins of the entire government of the case. And as the case of difficulty for which Christ is called upon to mediate, is between God and man, he must first be manifest in the humanity and fill the office of Counsellor, and then assume the office of the Mighty God, and ascend to his throne. He cannot fill the office of Mediator without assuming the reins of government of the whole case, and he cannot do this without God gives unto his hands the entire government and control of man's salvation, making Him judge and governor. For a mediator can be nothing less than judge and governor in the case submitted to his mediation. Therefore, Christ must fill the office of Mighty God, in the plan of man's redemption as well as Counsellor.

When Christ gave his body as a sacrifice, and shed his blood for the remission of sin, and expired on the cross, his office work of Counsellor was finished; and when he was resurrected, it was that he might assume the office of the Mighty God, and ascend to the throne of his Father. Then, and not till then, was Jesus Christ *God*, and equal with God the Father. Christ does not claim this power, neither do the Scriptures ascribe this office and power to him, till after his resurrection. A king can, if he chooses, exalt his son upon his own throne, and give him equal power with himself, to govern and control any part of his

dominions. Acts 5 : 31. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. God by his own power hath thus appointed and exalted Him to this office. He has appointed his Son to this office, to give repentance and forgiveness of sins to all that call upon him, because He [God the Father] could not do it. The penalty of his law was death, and God could not make another law by which man could be forgiven and have eternal life, without operating against himself, and destroying his own government. Consequently he exalted his Son, Jesus Christ, and gave him divine authority and power to take away the sin and curse of the world. This we said was done at his resurrection. Eph. 1 : 19-23.

And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ;

And hath put all things under his feet, and gave him to be the head over all things to the church,

Which is his body, the fulness of him that filleth all in all.

For Christ to fill the office of Mighty God, his mortality and humanity must be laid aside, and he must have a change wrought in his whole being, and be brought into the perfect likeness, and partake of the divine nature of his Father in heaven. And here we have the fact stated that God wrought this change and power in Him when He *raised Him* from the dead, and placed him at his own right hand in the heavenly place. So we see that it hath pleased God to abdicate his throne in favor of his Son, and exalt Him to be a *Prince* and Saviour over this revolted province.

Ps. 2 : 6. Yet have I set my King upon my holy hill of Zion. Heb. 1 : 8. But unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity ; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Who has done this? *God*, even the Son's God hath done this. Christ the second son, and second Adam, did not sin like the first Adam, but loved righteousness and hated iniquity, therefore He was worthy to be exalted to the office of the Mighty God. We have now then, and have from the ascension of Jesus Christ, two distinct persons setting upon the throne as God, equal in power, wisdom, and goodness, and both to be revered, loved, and worshipped. There is now in fact two Gods. Not that Jesus Christ is, as God the Father, self-existent, independent, omnipotent, and only true God ; but begotten by the Father, upheld, exalted, glorified, and placed on his throne as King, and Mighty God, till He shall complete the work of man's salvation.

Phil. 2 : 6. Who being in the form of God thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and *was made* in the likeness of men, and being found in *fashion as a man*, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath *highly exalted* him, and given him a name, which is above every name ; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue *should confess* that Jesus Christ is *Lord*, [or God,] to the glory of God the Father.

Christ did not possess two distinct natures, as the popular theology declares, while in his humanity here on earth. He was not *God*, and *man*, as they vainly talk. He did

not when He was here possess even the nature of angels, but was made lower than them; He took upon him the seed of Abraham, and was made in the likeness of sinful flesh. He had power to work miracles. So did the prophets and apostles. But they were not possessed of two natures, neither was it necessary to teach and perform all the wonders they wrought. Neither was it necessary that Christ should be any thing more than a man in his nature, inspired of God, to perform all the office work of his first advent. The sacrifice then was a human sacrifice, was it? To be sure, it was the offering of a human body. If you call that a human sacrifice, then nothing but a human sacrifice was offered. It was not the body of God, nor of an angel, but the body of one born of a woman, made under the law, and after our nature and likeness, that was sacrificed. Why could not the body of any other man have answered just as well, if it was only a human sacrifice? Because, according to the type, the bullock, or lamb either, that the high priest was to offer, must be pure and without blemish; so the body that was to be offered in sacrifice for the sins of the world, must be that of a person whose character was pure and without blemish.—Therefore as Christ loved righteousness and hated iniquity—was pure and spotless before God, the sacrifice was acceptable, and with his own blood He has entered within the vail, and is now exalted to be our high priest, and to sit as the Mighty God upon the throne of his mediatorial office and kingdom.

As I have touched upon the sacrifice, I may as well state that there is a difference between the sacrifice and act of atonement. Jesus Christ has tasted death for every man, has offered his body as a sacrifice for the sins of the whole world, but the atonement is made with the blood taken by the high priest into the holy of holies. Lev. 17: 11. For the life of the flesh is in the blood, and I have

given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Christ then as our high priest, when He had offered his body as a sacrifice, went with his own blood into the holy of holies, even into heaven itself, and will there make an atonement, a reconciliation, and pardon for all that will seek and obey him.

In the type, in order to reap the benefit and blessings of the atonement, the Jewish people must observe the tenth day of the seventh month, the great anniversary day of the atonement, as a day of repentance, humiliation and prayer, with their faces towards Jerusalem or the temple. If any refused to obey this command, he received none of the blessings of the atonement. So this gospel day is the great day of atonement for the sins of the world, for every kindred, people, tongue, and nation; but no one will receive the blessings of the atonement and the pardon of their sins but such as repent, believe, and obey the gospel, praying with their faces towards the New Jerusalem and temple above, where our high priest is entered. For *such*, and *such only*, will he make a complete and full atonement, and satisfaction to the Father, and present holy and blameless without spot or wrinkle or any such thing, in his sight, at the judgment.

If Christ made an atonement for all the world, then all the world will be saved. For none can be lost for whom He makes an atonement: and consequently Universalism would be true. Let the reader be not deceived, the blessings of the atonement can only be extended to those who believe in and obey Christ. Whatsoever a man soweth that shall he also reap. There is no limits to the sacrifice, but the atonement is restricted to the obedient.

Therefore, while Christ is in the office of Mighty God, He can act as our mediator and high priest, to atone for our sins, and bless us with a pardon of all our iniquities.

In the type, it was not till the high priest come out of the holy of holies, and stretched forth his hands, that he blessed the devoted and obedient people, and declared the atonement of their sins. So our high priest will not declare the forgiveness of the sins of the people and their atonement; till he comes out of the holy place, or heaven itself, and stretches forth his arms to bless and receive them. Acts 3 : 19. Repent ye, therefore, and be converted, that your *sins* may be blotted out *when the times of refreshing* [or blessing] *shall come from the presence of the Lord*, and He shall send Jesus Christ, &c. No blotting out of sins till then.

It is true that Christ in one or two instances, said when on earth, Thy sins be forgiven thee, but this was only to give a sample of his power, and that his disciples and the world might know that He had power on earth to forgive sins. So He raised the dead in a few instances, but it was for the same object; it was to give a sample of his power : the time to raise the dead was not till the last day, as He himself declares. So the time to blot out the sins of his people is not till that time. It is he that endures to the *end*, that shall be saved. We may become pious and run well for a while, and then look back, and turn again unto sin; and what claims have we to pardon and salvation? If your child has been rebellious, and you suspend his punishment, and promise him pardon in case he will reform, and live in perfect obedience six months, you cannot declare his pardon till the end of his season of trial and probation.

Christ has suspended our punishment and put us upon probation, and offered us pardon, not after we have served him a few days or months, but our whole life, whether longer or shorter. Then, and not till then, can He declare our acquittal. Ezek. 18 : 24 :

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that

the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Again, when the wicked man turneth from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Because he considereth and turneth from all his transgressions, that he hath committed, he shall surely live, he shall not die.

This is the principle of the divine government, by which we are put upon probation and pardon. If we continue righteous and obedient to the end, *well*; if not our sins will all be retained and we must die. This does not rob us of present enjoyment; if we do well God will bless and prosper us, and we shall feel an approving conscience all the time we are obedient, and a surety of the forgiveness of our sins and the blessings of his atonement in the end.

I might stop and enlarge upon this point, but let it be understood that all the promises of the forgiveness of our sins, and of future good, are to be fulfilled after we have exhibited the fruits of our repentance, by a life of obedience unto the end. Hence says the Apostle, Receiving the *end* of your faith, the salvation of your souls. 1 Peter 1 : 9, 5 : Who are kept by the power of God, through faith *unto salvation*, ready to be revealed in the last time. Therefore those that say they have got salvation, and obtained the forgiveness of sins in their present condition, deceive themselves, and say that which is not true; as there is no salvation and blotting out of sins till they have complied with the condition, viz. : endured to the end. To such, and to those that look for Him to appear—to come out of the holy of holies—shall He appear the second time without sin unto *salvation*. Heb. 9 : 28.

We will now confine ourselves to the office of Christ as the Mighty God. We have seen that notwithstanding God exalted Christ to his own throne, yet Christ was not the same person as the Father, but was made the *Mighty*

God by the Father. Christ acknowledges his Father to be his God as well as our God. So the Apostle says, blessed be the God and Father of *our* Lord Jesus Christ. Eph. 1 : 3, 17 : That the God of our Lord Jesus Christ, the Father of glory, &c.

No such expressions would have come from inspired lips if Christ was not dependent on and subject to the Father. And he could not possess the power of Mighty God, and fill that office, till God gave it to Him; and wrought it in Him. And this could not be done till his resurrection. Then he declares himself, Matt. 18 : 18 : All power *is given* unto me in heaven and in earth. The reigns of government are now in my hands—I now enter the office of the Mighty God, and shall reign there, till all my enemies are made my footstool. Rom. 9 : 5 : Who is over all, God blessed forever. Col. 1 : 15 : Who is the image of the invisible God, the first-born of every creature. 19th v. : For it pleased the Father that in Him should all fulness dwell. 2 : 9 : For in him dwelleth all fulness of the God-head bodily.

As Christ is not the self-existent and omnipotent Jehovah, but is exalted to the office of Emmanuel, which being interpreted, is God with us, so after he has fulfilled this office, and accomplished the object for which he was appointed to it, He will leave it, and resign this power back into the hands of his Father again, and will then ascend his own throne, and reign forever Prince of Peace. This will follow as a matter of course. If he was made the Mighty God from necessity, and the sole arbiter in the plan of man's redemption, as we have seen he must be, then when this arbitration ceases, and the work of redemption is completed, there is no reason nor necessity in his remaining on the Father's throne.

It must be remembered that Christ is only *God with us*, and in the plan of our salvation; therefore, when this is

finished he will vacate his Father's throne, and take his *own throne*, and reign here on this earth as the second Adam, and the everlasting Father and head of the saints, his redeemed children and subjects. Christ and his saints, as we have seen from the Scriptures and the plan of God, are destined in the end to inherit the earth, and He and his family will then be just as much subject to the Father, as the first Adam and his family would have been, had they remained in a state of innocence. And as Adam, if he had thus remained, would have been the everlasting Father of all that peopled the earth, so Jesus Christ will *now be* of all that people this renewed earth, having begotten them by his own direct agency, and brought them forth of his own likeness at the resurrection of the just.

We will now notice the time, as given by the Apostle, when he will deliver up into the hands of the Father, his present power and reign as Mighty God, and assume the office of the everlasting Father and Prince of Peace. 1 Cor. 15 : 28 :

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order ; Christ the first-fruits ; afterward they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority and power.

For he must reign till he has put all enemies under his feet.

The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

No one need mistake the truth in this matter. Christ must reign as the Mighty God, till all enemies, and all principalities and powers are put under his feet or destroyed.

When this is done, the universe will be as pure and free from sin, as though there had never a wicked man lived in it; just as it was before Adam sinned. Then the object of Christ's reign and manifestation will be accomplished. He was manifested to *destroy* the works of the devil; and he will reign till He has completed this work. And when all things by Christ's reign shall be subdued unto Him and the Father, THEN THE SON ALSO HIMSELF, shall be subject to the Father, or to Him that caused, through his Son, all things to be put under Him; that God may be all, and in all.

God was the only God, the only self-existent, omnipotent Jehovah, in the beginning, who was the Father of Adam, and the Author of all things, and He will be the same in the end. He will be the God and Father of the second Adam, who will be as obedient to Him as the first Adam ought to have been, and so from this time, peace, quietness, holiness, and harmony, will reign under the administration of God and the second Adam, forever and ever.

We will notice, as He vacates his Father's throne, his ascension and exaltation upon his own throne and kingdom. Luke 22: 28. Ye are they which have continued with me in my temptation, and I appoint unto you a kingdom, as my Father HATH APPOINTED UNTO ME, that ye may eat and drink at MY TABLE in MY KINGDOM, &c. Matt. 19: 28. And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Notice, this is the *throne of his glory*. He will reign upon this throne in his glory with his saints. But when will He sit upon this throne of his glory? Matt. 25: 31. When the Son of man *shall come* in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory. 2 Tim. 4: 1. I charge thee, therefore before God

and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. Matt. 13 : 41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, &c.

It is plain, then, that this earth is the province of his kingdom, and that He is exalted upon the throne of his glory in this kingdom, when probation closes, and the work of mediation ceases, and He shall leave his Father's throne. Dan. 7 : 13, 14. I saw in the night vision, and behold, one like the Son of man, came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve and obey him : his dominion is an *everlasting* dominion which shall not pass away, and his kingdom that which shall not be destroyed. As we have brought out the doctrine of Christ's reign and government on earth, distinctly, in previous pages, it is not necessary to dwell here upon this point.

The Everlasting Father. Christ now becomes the Everlasting Father. In Adam all die—all become extinct—cease to live, as much as though they had never been. But in Christ shall all be made alive again. All will be born again at the resurrection. But every man in his own order. Christ was born again or made alive at his resurrection, and came forth in the express image of his Father's person, who raised him from the dead ; so afterwards, at his second coming, they that are Christ's, are born, or resurrected, and come forth complete in *his image* who raises them ; but the wicked in their order, which will be a birth, or resurrection, to damnation or eternal destruction. They will come forth in their own image, or that of the first depraved Adam, and in the image of their Father the devil.

The reader may never have been accustomed to look

upon the resurrection as a birth, but we assure you it is not a foreign idea from the Bible. Col. 1 : 15. Who is the image of the invisible God, the *first-born* of every creature. 18th v. : And He is the head of the body the church : who is the beginning, the *first-born from the dead*, that in all things He might have the preëminence. Christ was not the first that was ever raised to natural life from the dead, for the prophets and Christ himself had raised to natural life persons that were dead : but He was the first *born from the dead*, the first resurrected to immortality and eternal life, and raised to die no more—the first that came out in the image of God as the first-begotten child of the Father.

The Christian in this present world and state, can only be begotten of Christ by his Spirit and Gospel, to be born in his image at the resurrection. As Christ when He was born from the dead, came out in the image of his Father, as we have just before stated, so the saints will be made alive by the second Adam, and come forth complete in his image. 1 Cor. 15 : 45. And so it is written—the *first man Adam* was made a living soul, the *last Adam* was made a quickening spirit. Howbeit, that was not first, which is spiritual, but that which is natural, and afterwards (at the resurrection) that which was spiritual. The first man is of the earth, earthy ; the second man is the *Lord from heaven*. As is the earthy, such are they also that are earthy ; as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy we shall also bear the image of the heavenly.

We bore the image of the earthy, or first Adam, by being begotten by an earthy agency, and born a natural earthy birth ; we shall bear the image of the second Adam, or Lord from heaven, and have a heavenly birth, because we are begotten by a spiritual and heavenly agency. These children cannot die any more—they are born immortal, spiritual, and heavenly, and are equal to the angels of God,

and are the children of God, being the children of the resurrection. Luke 20: 36. How can they be the children of the resurrection without the resurrection is a birth and gives being to these children? Isa. 66: 8. Who hath heard such a thing, who hath seen such things? shall the *earth* be made to *bring forth* in one day, or a nation be born at once? For as soon as Zion travailed she brought forth her children.

The astonishing wonder that the prophet saw in his vision will be witnessed at the last day. The earth will then be made to bring forth a nation, a righteous nation, numerous enough to fill the whole earth in one day. It is true the apostles speak of our being the children of Christ, or of God, in this present state. 1 John 3: 2. Beloved *now* are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him for we shall see him as he is. Now are we the sons of God. How far, and by what means? James 1: 18. Of his own will *begat he us with the word of truth*, that we should be a kind [not in reality] of first fruits of his creatures. In this *sense*, and to *this extent* we are now the sons of God. The word of truth has changed our minds and affections toward God, and we have yielded ourselves to obey him; but this is only preparatory to our birth, as every child must be begotten, and grow into a perfect embryo person, before they are born. Hence, in this begotten state, though we are reckoned *now* the sons of God, it does not appear what we *shall be*. When? When Christ shall appear and we shall be born by the spirit and power of his resurrection. Hence, the apostle says, If by any means I might attain unto the resurrection of the dead. That I may know him and the power of his resurrection. Now, if this was not a special and peculiar resurrection different from that of the wicked, why did the apostle wish to make such strenuous efforts to obtain it?

Phil. 3 : 10, 11, 21. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

It is plain, then, from the Scriptures, that we are not in reality born till the resurrection. Then Christ will become the everlasting Father of all his saints, they having been born in his express image at the resurrection. We are born not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth for ever. 1 Peter 1 : 23. If the spirit that raised up Jesus Christ from the dead dwell in us, He that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you.

We must first, then, be begotten by the word of truth, and have his spirit dwelling in us, in order to have a spiritual birth and change of our mortal bodies at the resurrection. How true, then, though we may have met with a change in our hearts or affections, and be called the sons of God by our conformity to his will and truth, that it doth not yet appear what we shall be, but that when he appears we shall be born in his likeness, and see him as he is, and dwell for ever in his presence, as his loyal and obedient subjects and children. Then all the saints will contemplate Christ as their *everlasting Father*, and parental Head, He being the Author of their spiritual and heavenly existence, as really and emphatically as the first Adam was of our natural and earthly existence.

This view of the subject of the new birth, or being born again, makes the doctrine and language of our Saviour to Nicodemus, plain and easy to be understood. John 3 : 7, 8. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and

whither it goeth : So *is every one* that is born of the spirit. Notice here : it does not say *the spirit* is like the wind which bloweth, and cometh and goeth, and of which we cannot tell, but *so is every one*—every person—that is *born* of the spirit. V. 5. Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God : that which is born of the flesh is flesh ; and that which is born of the spirit is spirit. The water here spoken of is the water of *life*, of which Christ said, Whosoever drinketh of the water that I shall give him shall be *in him a well of water springing up into everlasting LIFE*. It is not the water of baptism as some suppose—it is what a man drinks—what a man partakes of as a spiritual beverage, imparting spiritual life and health, that our Saviour refers to, as connected with the birth of the Spirit.

To come plainly to the point, the water is his word and gospel of truth. When we believe and partake of the Word of God, we partake of the water of life, and this begets us to Christ. 6 : 35. Jesus said, I am the bread of life, he that cometh to me shall never hunger ; and he that *believeth on me shall never thirst*. 7 : 38. He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of *living waters*. It is through the agency of truth and the spirit, that we are begotten of God, and shall come forth in the resurrection in the complete likeness of Christ. The Spirit will then quicken our mortal bodies, and we shall be spiritual beings, like the angels, and as Christ was after his resurrection. Then we can come and go like the wind, as Christ did, and as the angels do, and no one can tell whither we come or whither we go. So shall we be, and so will every one be when born of the Spirit. That which is born of the flesh *is flesh*—is natural—is of the earth, earthy—and bears the image of the earthy ; but that which is born of the spirit is spirit—is no longer na-

tural, nor earthy—but spiritual, heavenly, and has a heavenly image and nature.

What a perfect absurdity and contradiction to fact, and the true doctrine of the new birth, it is for a poor, diseased, mortal, erring man, to claim that he is already born of God. If such persons were indeed specimens, and all that we are to understand by being born of the Spirit, our liturgy in view of the fact would be, Good Lord deliver us.

Let the reader, then, understand that to be *born again* is to be reproduced again—reorganized and brought into a new life and state of existence—into a new image and new mode of existence—it is nothing less than this. Consequently, whosoever is born of God doth *not commit sin* : for his seed remaineth in him, and he *cannot sin*, because he is born of God. 1 John 3 : 9. Now, if you think you have been born of God, or if you think you know of others that have been, bring yourself or them right to the standard. Do you commit sin? Can you commit sin? Do they, or can they sin? In this, remember, the children of God are manifest or distinguished from the children of the flesh or devil. Those that are in one state can sin, those that are in the other cannot sin. He that is born of God cannot sin.

Just take the scriptural view of the doctrine of the new birth, that we are born at the resurrection, begotten by the Spirit and Word previously, and at the resurrection are brought forth in the image and likeness of our everlasting Father, the second Adam, and are no longer natural, but spiritual and holy; and all is beauty, harmony, and easily understood. Then shall we be the children of God indeed, being the children of the resurrection. Such children cannot sin—God's seed remaineth in them—they have now partaken of the divine nature—have an immortal and spiritual nature like Christ himself: therefore, such being his children and subjects of his kingdom, his government

and reign will be that of *Peace*, and Christ will be the *Prince of Peace*. No sin will ever enter there, and consequently no death, and nothing to hurt or destroy in all God's holy mountain, or kingdom.

Christ was made a priest after the similitude and order of Melchisedec. And this Melchisedec, we are told by interpretation, signifies King of Righteousness, then King of Salem, which is King of Peace. Heb. 7: 2, 15. Ps. 29: 10, 11. The Lord sitteth King for ever: The Lord will give strength unto his people: the Lord will bless his people with peace. 37: 11. But the meek shall inherit the earth, and shall delight themselves in the *abundance of peace*. Christ will then be the Prince of Peace, and his kingdom will fill the whole earth. Isa. 66: 12. For thus saith the Lord, Behold I will extend *peace* unto her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her [his] sides and be dandled upon his knees. The next verse makes it plain that the supplied word should be *his*, and refers to Christ. As one whom he comforteth, [when she gives suck and dandles upon her knees her loved child] so will *I* comfort you, and ye shall be comforted in Jerusalem—the new Jerusalem. We are told that the government shall be upon his shoulder, and that of the increase, [or abundance, as it should be translated,] of his government and peace there should be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

We will notice this throne of David. God gave to Israel an ecclesiastical government and law, and appointed judges to administer that law. And what might be termed civil law, was included in the same ecclesiastical code, and administered by the same persons. And though this was by divine appointment, yet it failed to meet with the popular

will of the different tribes, and they resolutely and unanimously demanded a King. The Lord, after expostulating with them by the mouth of his servant and prophet Samuel, granted their request, and ordered the prophet to anoint *Saul*, the son of Kish, king over Israel. Yet God did not relinquish his claim upon the people, or right to control their matters. He therefore instructs the king what he would have him do, and how he should administer the government. The king transcending his instructions, and positively violating the heavenly command, God rejected him, and chose David, the son of Jesse, who was but a youth, yet of an excellent spirit, and who proved to be a man after God's own heart.

He took him—a shepherd boy—from the sheep-folds—from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart: and guided them by the skillfulness of his hands. Ps. 88:70, 72. He was now to become a spiritual Shepherd over the Lord's flock, and to be the temporal head of his church, and guide them into all the ways of the Lord, and feed them with all the rich provisions of his truth and worship.

Such was the nature of the government and throne of David; and in his capacity and office he was a type of Christ, and his government typical of the kingdom and government of Christ. God had no more respect to the temporal and civil government, abstractly considered, of David, than He has of any other government. The Jews, and those that followed Christ at first, understood that the temporal kingdom and throne of David was to be built up again, which in the time of the first advent had fallen down, in consequence of the repeated transgressions of Israel; and so they undertook to make him king, and place him upon David's throne, and shout its resurrection again to Israel in the person of Jesus of Nazareth. They were

ready to take the sword and fight for him as David's subjects did for him : but Christ rebuked them, and said positively, My kingdom is *not of this world* ; if it were, then would my subjects fight.

They were deceived in making such an application of the prophesy and covenant that God made with David. His tabernacle and throne, though fallen down, was never literally to be built up again. And all those persons who are looking for the literal restoration of David's throne and government in Palestine, are blinded with the same Jewish vail, and doomed to fall into the same ditch. The government shall be upon Christ's shoulders, just as the government of Israel rested upon David's shoulders ; Christ is Head of his church, as David was head of Israel ; and is their law-giver, judge, and leader—the Captain to head the army of his saints, and lead them on to victory over their enemies, as David was of Israel. So that Christ has taken upon him this government and kingdom of Israel—of the true Israel—and has already raised up the tabernacle of David, and is seated upon his throne, now ordering and establishing it, with judgment and justice in the earth ; which will be completed at his second advent, when its increase will be the whole earth in territory, and subjects sufficient to fill it.

From this point, Christ will establish himself as King of Peace—henceforth even for ever. O, how glorious is the plan of redemption. How noble the work of restitution !

The reason why men do not interest themselves in the work of their salvation, and in the study of God's glorious plan, and moral government, is not because it does not commend itself to their consciences and admiration, but because the bandage of blindness, superstition, and ignorance has not been removed, and they have never as yet consented of their own free will to be led by the hand of

a brother to the altar of truth, and there receive the light by the aid of the grand Master of all holy assemblies, that shines for *all such*, in the pure and lofty temple of Christianity.

Our teachers are blind guides. They have wrapped the simple and yet sublime truths of the Christian faith in a mantle of philosophy and science, falsely so-called, and in their spiritualism, and mysticism, they have darkened every window of the temple of truth, so that the splendor of her moral sun is eclipsed from the seeker of her light. They have so marred the work of God, so altered the plan of redemption, and shaped every doctrine of the Bible, that there is scarcely a vestige of truth in the whole popular system of theology.

I feel justified in making these remarks now, having led the reader on in the path of revealed truth, and already brought out the true theology of the Bible, showing thereby the wide contrast between the true and the false.

The Bible, when we understand it, is in harmony with itself, in harmony with reason, and is perfectly adapted as a lamp to our feet, and a light to our path, which, if we follow, will lead us into every moral truth, and teach us all that we can wish or desire to know of our present and future destiny. God has not left us in the dark upon one single point, respecting what we ought to know of Him, and of ourselves, and of our duty as subjects of his moral government. To the law and the testimony: if they speak not in accordance with this word, it is because there is no light in them. Isa. 8:20. If any man speak, let him *speak* as the *oracles of God*. 1 Peter 4:11. Let us cease from man, whose breath is in his nostrils, for wherein is he to be accounted of? Isa. 2:22.

Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended and the

floods came, and the winds blew and beat upon that house and it fell not, for it was founded upon a rock. Matt. 7 : 24. O let us build upon this sure foundation, and be a wise man, that when the fiery storm shall come—the day that shall burn as an oven, and that shall try every man's work of what sort it is, our work and faith may stand and we shout victory, victory, through our Lord Jesus Christ.

CHAPTER VI.

DOCTRINE OF THE DEVIL.

As the Scriptures, in speaking of evil men and their actions, use the terms serpent, devil, and Satan, and are of frequent occurrence, it is important that we understand these terms, and the true doctrine of the devil. In the Hebrew, Greek, and Latin languages, these words properly signify calumniator, detractor, false-accuser. Demons, from *daimones*, or *daimonion*, has the same meaning, and is so translated in 1 Tim. 3 : 11. Even so must their wives be grave, *not slanderers*, i.e., not demons or devils. Also 2 Tim. 3 : 4. Without natural affection, truce-breakers, *false-accusers*—makebates, slanderers or devils. Titus 2 : 3, &c. Let the definition of these words be kept in mind, as they are essential to our understanding this subject.

It is in accordance with popular theology, to give personality to these terms, and hence to maintain the doctrine of a separate, created, personal being, called the devil. It is asserted, also, that this devil was once a high seraph in heaven, that he rebelled against the government of God

and was cast down to hell—a place somewhere prepared to confine and torment him, with others that had united with him in the same conspiracy. But when this rebellion took place, and how far distant his place of confinement is from this world, and how at the same time he has the liberty to walk up and down this earth when thus confined, and how he can be seemingly everywhere present at the same time, among all nations, and seducing every individual, are questions upon which this theory can afford us no light.

Heaven is represented in the Scriptures as the residence and throne of God, and the angels in the highest state of created intelligence, holiness, and happiness, ministering to God, and doing his pleasure; and if we say heaven has been polluted by sin, that these holy beings are capable of rebellion, and have once conspired against God, we ought to have the plainest and most direct testimony from inspiration to sustain us in such sentiments, or they should be abandoned as the most wild, extravagant, and dishonouring errors that can disgrace the Christian faith.

The Bible, as on all matters of faith, is the standard and rule by which to test the validity of the doctrine of the devil. And if the popular theory is true, we shall find it sustained; if not true, it must fall to the ground, and the true doctrine of the devil brought out, as maintained by the voice of inspiration.

First, then, we will examine those passages that are supposed to teach the origin of the devil, and his fall from heaven. 1 Peter 2: 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment, &c. Jude 6. And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Here it is asserted that these angels sinned,

that they fell from their first estate ; but not an intimation that they were high seraphs around the throne of God in heaven, and that they fell from such a state. The reader should know that the term angel is frequently applied to men in Scripture, and is generally translated messenger, as *aggelos*, *aggelo*, signifies, to tell—to declare a message. The three men that came to Abraham as mentioned in the 18th chapter of Genesis, and the two that came to Lot, mentioned in the next chapter, were angels or messengers—men sent by God to deliver a particular message. These were not celestial beings—angels, or messengers from heaven—but were holy men that had come from a distance, and needed to have their feet washed, and to rest, and to eat and drink. No heavenly messenger ever appeared unto man to be administered to after this manner. When the angel of the Lord has been sent to this earth, as in the case of Daniel, Zacharius, Joseph, and Mary, and John, he has appeared clothed in such light, power, and divinity, that these holy servants were filled with reverential awe and fear. Revelation, 1st chapter, 20th verse, the ministers of the seven churches are called angels. Luke 7 : 24. And when the messengers—here translated from the word angels—of John, &c. Also 9 : 52. And sent messengers, or angels, before his face, &c. The Bible gives no account of any angels that sinned and fell from their first estate, but *Adam* and *Eve* ; and from their being mentioned in connection with the fall and destruction of the old world, and Sodom and Gomorrah, and like them, reserved in death or chains of darkness till the judgment day, it is plain that they are meant and no others. God gave to them an estate—the dominion of the whole earth—every thing was very good and adapted to promote their highest happiness and spiritual enjoyment. They were as innocent as the angels in heaven, and as much in harmony and communion with God. But they kept not their first estate. They trans-

gressed, and fell under the sentence and condemnation of death, and are reserved in these chains of darkness, with all their posterity, till the judgment. Death and the grave have always been considered as a state of darkness. Job 10 : 21, 22. Before I go whence I shall not return, even to a land of darkness, and shadow of death, a land of darkness as darkness itself, and of the shadow of death, without any order, and where the light is as darkness. Ps. 88 : 12. Shall thy wonders be known in the *dark*, and thy righteousness in the land of forgetfulness? Ps. 143 : 3. He has made me to dwell in *darkness*, as those that have been *long dead*. The words used by Peter and Jude to signify the state of these fallen angels, is *tartarus*—dark, darkness—and can have no other meaning than death and the grave. Therefore, if they were angels from heaven, they died, and were reserved in this state; consequently they are not now in a conscious state, or doing any evil. Again, the apostles mention the fall of these angels as a fact familiarly known. For if God spared not the angels that sinned—and the angels that kept not their first estate, but left their own habitation, &c. It would be very singular to speak in this way, if the truth of their fall was not supposed to be understood. But we have no knowledge of the fall of any of the angels in heaven. If that is true, this is the first intimation of it. We have, however, been made familiar with the fall of Adam and Eve, and of their being thus reserved under chains of darkness to the judgment; and in like manner, the old world and the cities of the plain. Apply this to our first parents, and all is intelligent : but if to angels in heaven, we are left in as great darkness as the state that holds them in reserve. In the same connection Peter says, The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. How are they reserved? Under chains of darkness, like the angels that sinned. There is

nothing to justify any inference whatever, that these angels were seraphs in heaven, and that there has been a rebellion in that holy habitation, and among this pure and high order of created intelligences. And to entertain such a sentiment, is a reproach upon God and his holy family of angels. This world is the only theatre of sin and rebellion, of darkness and death, of which we have any account, and let us beware how we enlarge the dominion of sin and contradict the truth of God by our traditions:

Sin entered this world by *one man's* transgression, and death by sin, and so death passed upon all men, for all have sinned. It did not enter through the agency of some foreign, wicked angel. How palpably absurd the idea that God should create a world so beautiful and good, and give it to man, whom he had made a little lower and weaker than angels, and threaten him with death in case he should transgress—at the same time let loose into man's dominion and inheritance, an innumerable company of powerful fallen angels, on purpose to tempt and torment this innocent pair, and seduce them into sin, and bring a curse upon them and all the good he had given them. And then to add to this absurdity, they must construe the penalty of the law so as to make it mean an endless life in misery. Such sentiments are an abuse of reason, and derogatory to the character of God. They make him out a monster! and no rational mind could love and reverence such a being for a moment. There is not, in all the heathen mythology, to be found more wild, extravagant, and absurd notions than these; and had we not the Scriptures to appeal to as the sure standard of truth, we might indeed be justified in turning away from the Christian system with equal disgust. But the Scriptures are a fountain of rational and consistent truth—a guide to reason.

The next passage we will notice is in Luke 10: 18. And he said unto them, I beheld Satan as lightning fall from

heaven. This Christ said in reply to the seventy that returned and reported their success, declaring that the devils were subject to their power through his name. Now, in this reply, if he intended to convey the idea that Satan had just fallen from his high office and state in heaven, it is not easy to account for his existence in the beginning of the world, as a fallen angel, according to the popular theory. Again, it might be a query how, if he had thus fallen, he came to hit this earth; why he did not happen to strike some other planet. But did his reply have any connection with the casting out of devils by the seventy? If not, then what intelligence is conveyed by our Saviour in his reply? If it did, then it is easy to understand what he meant, and what he saw. The term *heaven* has the same sense here as is used in his parables—the kingdom of *heaven*—the moral heaven or world—the kingdom of *heaven* is likened unto a man that sowed good seed in his fields—the kingdom of *heaven* is like to a grain of mustard—the kingdom of *heaven* is likened unto ten virgins, &c. Under the administration and reign of Christ in the moral world, the events and things that take place are thus likened. So these seventy had such power in the name of Christ over devils, that he replies to their report, I beheld Satan as lightning fall from heaven—cast out, trampled under foot—as the apostle says, Rom. 16 : 20. And the God of peace shall bruise Satan under your feet shortly. It is plain that it is an unwarrantable inference, as all must see, to infer from this language of our Lord, the fall of an high seraph in heaven. It had reference to the work of the seventy, and nothing else.

John 12 : 31. Now is the judgment of this world : now shall the prince of this world be cast out. This passage is supposed by some to allude to the casting of the devils out of heaven. But this, again, is in the present tense, and are we to understand Christ to say, that *now* the devil

is cast out? That he has just *now fallen*? And how could the judgment of this world be now connected with his fall? Such an inference appears to me very unnatural, and far from the truth. Christ is here speaking of himself, as the Prince of this world : and declares that now is the judgment of this world—they are now about to pronounce against him, and cast him out. Therefore he says, *And I, if I be lifted up*—crucified and nailed to the cross—from the earth, will draw all men unto me. Nothing could be more foreign from the truth, than to fasten this upon the fall of Satan from heaven.

Isa. 14 : 12. How art thou fallen from heaven, O, Lucifer, son of the morning! how art thou cut down to the ground that didst weaken the nation! This text is supposed to teach the fall of the devil from heaven. But who is this Lucifer, son of the morning? We are not left to conjecture, or to follow the fancies of a speculative theory. The person is named to whom allusion is made. 4 : 9-20.

Thou shalt take up this proverb against the *king of Babylon*, and say, How hath the oppressor ceased! the golden city ceased!

Hell from beneath is moved for thee to meet thee at thy coming : it stirreth up the dead for thee, even all the chief ones of the earth ; it has raised up from their thrones all the kings of the nations.

All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

Thy pomp is brought down to the grave, and the noise of thy viols : the worm is spread under thee, and the worms cover thee.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation, in the sides of the north :

I will ascend above the heights of the clouds ; I will be like the Most High.

Yet thou shalt be brought down to hell, to the sides of the pit.

They that see thee shall narrowly look upon thee, and consider thee,

saying, Is this the man that made the earth to tremble, and did shake kingdoms ;

That made the world as a wilderness, and destroyed the cities thereof ; that opened not the house of his prisoners ?

All the kings of the nations, even all of them, lie in glory, every one in his own house :

But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit ; as a carcase trodden under feet.

Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people : the seed of evil-doers shall never be renowned.

I have made this long quotation, because it is better than comment, and settles the question ; that we have in the twelfth verse no sentiment of an angel rebelling in heaven and falling from his high office and estate, in that holy habitation of God. Instead of being in heaven above, he said in the pomp and pride of his heart, that he would *ascend into heaven* and exalt his throne above the stars of God, and would be like the Most High. This is the vain boasting of a poor, mortal, puny man, whom God hurled from his boasted throne of power, and cast him away as an abominable branch, and made him as a carcase trodden under foot.

How men, with the Bible in their hands, can fall in with and sustain such palpable errors, is more than I can conceive. It shows what a strong hold error has upon the mind, and how blinding and darkening it is to our perceptive vision. Ezek. 28 : 11-19.

Moreover the word of the Lord came unto me, saying,

Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty.

Thou hast been in Eden the garden of God ; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold : the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Thou art the anointed cherub that covereth ; and I have set thee so : thou wast upon the holy mountain of God ; thou hast walked up and down in the midst of the stones of fire.

Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned : therefore I will cast thee as profane out of the mountain of God ; and I will destroy thee, O covering Cherub, from the midst of the stones of fire.

Thine heart was lifted up because of thy beauty ; thou hast corrupted thy wisdom by reason of thy brightness : I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic ; therefore will I bring forth a fire from the midst of thee, it shall devour thee ; and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.

All they that know thee among the people shall be astonished at thee : thou shalt be a terror, and never shalt thou be any more.

This is supposed to be very conclusive evidence, that there has been rebellion in heaven, and hence this Scripture is made use of as direct proof of that rebellion. But as in the case of Babylon, this is a lamentation upon the king of Tyrus, and his fall and utter destruction under the judgment and wrath of God, for his pride and national sin. Tyre was situated on the coast of the Mediterranean Sea, and was allotted to the tribe of Asher. They were a commercial and maritime people, and being friendly to the Asherites, were permitted to remain. They made many presents to the Israelites, and brought to Solomon much gold for the building of the temple. Consequently it is said, thou hast been in Eden, in the garden of God, and very precious stones were thy covering. They were rich in gold and diamonds, and precious stones, and were permitted to walk up and down at pleasure in the midst of spiritual Israel—the stones of fire. They were a very proud people, and thought themselves perfect in all their ways, till God at last tested them. By their friendship,

and seeming reverence for the Jewish worship, they gained a powerful influence over all the tribes of Israel, and especially at the court at Jerusalem. Yet they were an idolatrous people, and their influence over the Jews seductive in its tendency, from the standard of truth and morality, the God of Israel had set up. And there was no way to convince them of their own sin and hypocrisy, and to open the eyes of the Jews to a discovery of the evil tendency of their influence, only for God to take their case in hand, and make such an example of them, as would terrify and overawe his chosen people, and make them afraid to transgress his commands, and yield to the influence of an idolatrous nation, however good and friendly they might appear.

Therefore God, after acknowledging their high character, wealth, reputed skill, and wisdom, and exalted privilege in Palestine—the Eden and garden of his people—exposes their true moral condition, shows that they are corrupt, and pronounces his judgment upon them, and their certain doom. There is not in this description and prediction, so much as a shade of evidence or reference to any thing that ever took place above among the angels of God. Neither can we find such evidence in any part of the book of God.

Reader, I wish you to stop once more, and consider the wickedness and blasphemy of such a sentiment. Heaven is declared in the Scriptures to be God's holy habitation ; and the question is asked, Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart ; he who hath not lifted up his soul to vanity, nor sworn deceitfully. Ps. 24 : 3. Then no unclean thing can enter there—nothing that defileth or worketh abomination or maketh a lie. No ! Nothing of this character can enter there.

But what does our popular theology say ? It says sin has entered there. It declares that there has been rebel-

lion among the holy angels, headed by one individual angel, called the devil. These angels God banished from heaven, and so permits them to ravage the earth, and tempt and torment men. Can any thing be more monstrous and absurd, more wicked and dishonoring to God? It is also an high insult to the pure angelic hosts, who never have or can sin. There are some human traditions, which though it would be better to be without, do not effect materially our religious character and faith, but no one can hold to the sentiment that the devil is a personal being, and that he fell from the office of a high seraph in heaven, and plead that it is an innocent doctrine, and will not effect his standing in the sight of God. If God had not spoken to us, we might have had a cloak for our sins and errors, but he has spoken to us on every subject and doctrine connected with our duty and salvation, and we have now nothing to excuse us for being in darkness and error. We are to come to the light as *he is in the light*, and walk as children of the light, and of the day, that we may not stumble and fall through ignorance and error.

We shall notice one other portion of Scripture, and then we shall have brought forward all the prominent texts that are supposed to teach the origin of the devil, and his fall from heaven. Rev. 12 : 7-12.

And there was war in heaven ; Michael and his angels fought against the dragon ; and the dragon fought and his angels,

And prevailed not ; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before our God day and night.

And they overcame him by the blood of the Lamb, and by the

word of their testimony; and they loved not their lives unto the death.

Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

As I propose giving, at another time, some notes on the Revelations, I shall not now notice this Scripture in full. If any one supposes that this was a literal war that took place in heaven among the angels, in the holy habitation of God, they must have a wonderful capacity to digest and interpret symbolic prophecy. This war is between Michael, or Christ, and his angels, or saints, and the dragon, or the head of the Roman Empire, and his angels, or subjects. The dragon, that old serpent, called the devil, and Satan, is represented as having seven heads, and a long, powerful tail, drawing the third part of the stars of heaven. Now, how this can be made to fit on to one of the angels in heaven, and how he can open a warfare with Christ and his saints before they are congregated there [as it must be, if he has been a devil from the beginning], I leave those to explain who are allied to such a theory.—The saints, it appears, through Christ, their captain, overcome in this warfare the dragon or devil, by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death—the death they suffered at the hands of this devil, in their struggle against him.

Again, when this war is over, and the devil is cast out, he is said to *know* that he hath but a short time; and if this is at, or before the foundation of the world, he has all the time the world will stand till the judgment, to still persecute and torment the saints, which can hardly be reconciled with, or called a short season. The truth is, to look this Scripture full in the face, and undertake to make it

harmonize with the popular theory of the devil, is to extort from it the worst and most unnatural features that could possibly be exhibited. Suffice it to say then, for the present, that whatever it teaches, and however it may be applied in the history of Christ's church, it does not teach the doctrine of the devil, as maintained in the popular creed.

We might notice some other passages, but our shifting from one to another till we have gone through the whole catalogue, would be attended with no better success. We should find no Scripture given by inspiration of God, to sustain such an extravagant theory. No, reader. That the devil is a personal being—that he has an identity separate from the human race, can only be sustained by the wild traditions of men. The Bible gives such a theory the lie, in all its points.

We will now come to the Scriptures for the true doctrine on this subject. The third chapter of Genesis gives us in brief the origin of evil and of the devil. But before we notice this chapter, we wish the reader to take one look at God's creation at the time He completed it. Is there any defect in it? Is not all complete, beautiful, and good? Is there a personal devil in all God's new creation? a fallen angel walking up and down on this holy ground? Where is the evidence of it? God takes a survey of his works, and he saw every thing that he had made, and Behold it was *very good*. Did he see a devil among the things, and did he pronounce every thing he had made *very good*? And when he gave this new creation to his son and daughter, to enjoy as their inheritance, and commanded them not to transgress, was it already possessed by the devil and fallen angels? Our own reason and sober judgment is shocked at such an idea, and we cannot but exclaim, No! God commenced with a clean universe, and gave to man an undefiled creation. The morning stars

sang together, and the sons of God shouted for joy when the work of creation was complete, and man was enthroned in his dominion, as lord and inheritor of this new world. Yes, the angelic hosts, pure and holy as the nature of God himself, and as incapable of sin, were filled with unspeakable joy and praise to the great *I Am*, for this new display of his wisdom, power, and goodness.

But how could they swell the notes of this heavenly anthem on such an occasion, if it was true that there had been a rebellion in their own ranks, and these rebellious angels permitted to congregate on this beautiful earth, and carry out their hellish designs? O, I shudder when I think of such a sentiment. And if there is any doctrine that can give angels pain, and that God hates, it must be the popular doctrine of the devil, as advocated by the theologians of our age.

Let this, then, be remembered: there was no devil in the beginning—none mentioned till after the fall—and nothing that was *called a devil* existed till after this event.

We will now notice the introduction of evil into our world, and consequently the origin of the devil. Now the serpent was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, Yea hath God said ye shall not eat of every tree of the garden? The woman replied to the serpent, and repeated the law and the penalty God had given. And the serpent said unto the woman, Ye shall not surely die. The method of the serpent's communicating his ideas to the woman is not stated; whether it was vocal, or a language of signs.—This is a matter more of curiosity than of importance.

You will notice, that it is not said that the serpent is a devil, or called a devil, but a beast of the field, which the Lord God had made. It is said he was more cunning and artful than any other beast—but still he was but a beast, and as such was not accountable for his acts. God gave

him no moral law to obey, consequently he could not sin, for where there is no law there is no sin. His talent of subtlety was nothing against him. God pronounced him very good, with all other beasts. The man and the woman were only capable of moral law, and accountable for their acts. Consequently if sin and evil were introduced into the world, it must be through their agency, and they alone must be responsible.

But we here see the disposition of the human heart in respect to its own transgressions. Adam says, The woman whom thou gavest me: She gave me and I did eat. I am not so much to be blamed—I should not of myself disobeyed your command, but for the woman you gave me—she is the one upon whom the responsibility of my act must rest. Then the Lord God turned to the woman; but she, like Adam, does not wish to father the act, and says, The serpent beguiled me, and I did eat. God did not ask the serpent what he had done, as in the case of Adam and Eve—making him as responsible for his act as they were—but said, Because thou hast done this, cursed art thou above all cattle, and every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life. All cattle were cursed—and the ground also—but the serpent above the rest. Now, suppose the woman had not yielded to the subtlety of the serpent, and the man took from the woman, would God have cursed the serpent and all his creation? Would the exercise of the subtilty of the serpent brought sin and evil into the world? Surely not. The serpent could not sin, neither did God charge it upon him, nor upon any of the cattle, or upon the ground. But by Adam and Eve's transgression, *sin entered*, and death and the curse by sin, and so death passed upon all men, for that all have sinned. Through the offence of *one* many be dead. For the judgment was by *one* to condemnation. Rom. 5: 12, 15, 16. The origin of

sin and evil, is the origin of the devil; and as Adam and Eve, who were one flesh, originated sin by yielding to the subtlety of the serpent, and endorsing his lie, so they originated that which is called the devil, and Satan, and the serpent, &c., in the Scriptures. The influence of the serpent on the mind of Adam and Eve, was to them an influence of rebellion against God, and consequently if they yielded to this influence, a spirit of opposition and rebellion to God must be set up in their hearts; and this spirit is what is called the devil. It is the same spirit that now works in the hearts of the children of disobedience. There is nothing that is called a devil back of Adam's transgression, as this is the origin of evil, the beginning of deception, lying, and rebellion.

1 Samuel 24 : 13, As saith the proverb of the ancients : Wickedness proceedeth from the wicked. The question respecting the origin of sin is fully settled by Revelation, in the account it gives of the human race. It teaches clearly that it has its source, its efficient cause in the *wrong-doer*. And the voice of common sense, as expressed in the sober judgment of all, coincides with the proverb of the ancients and the teachings of revelation, That wickedness proceedeth from the wicked. The peculiar use that David makes of this proverb, implies that where wickedness exists there must have been a *person* or *being*, who was its originating and responsible source, or cause, that is the doer of it. Sin is not uncaused; it is not accidental, the result of chance, or something happening without a sufficient cause; but solely from a transgressor, from a wrong-doer. It had an intelligent beginning, and was originated by the voluntary act of a responsible moral agent, capable of keeping or breaking moral law. It comes not into being from any and every source, at mere hap-hazard.

It is not *self-caused*, it comes not from any inherent, originating process, in itself. And as it does not originate

itself, so it does not perpetuate its existence. Sin is the transgression of law, and where it exists it must proceed from an intelligent, morally responsible agent. Sin is the effect, of which the *sinner* is the cause. Mind, as in the case of Eve, may be affected by the brute creation, and by matter, but neither has the power to compel its action independent of its own will and choice. Had it been otherwise, then sin would not have been chargeable to man.

The serpent, nor any of the brute creation, were capable of moral law, consequently no moral law was given them ; and sin would never have entered our world, and brought a curse upon all the earth, had not *man* transgressed the moral law that God gave him. Brutes are never said to be righteous or holy : they are not possessed of rational minds.

Neither can it be admitted that sin proceeds from an unavoidable necessity in the case : for if man was forced from mere cause, and must of necessity transgress, then that *cause* and *necessity* would be the origin of sin, and the only source of guilt and of condemnation. In such a case man would be excusable. Sin does not proceed from any physical, intellectual, or moral nature, natural or acquired, necessitating man to sin. In such a case he would be excusable. If man has the power of choice, he has the power to do right, and resist the temptation to do evil. Neither can sin be chargeable to any thing wrong in man's organism, or to any unfavorable circumstances with which he was surrounded in the garden. God made him in his own image, and there was no moral, mental, or physical defect in him that would force him to sin, and in addition he was placed in a garden and surrounded with every blessing and circumstance calculated to impress him with good, and lead him to do right. The serpent and the forbidden fruit, were incitements, and served to excite Adam's and Eve's lust, or desire for the fruit ; but it cannot be said that these temp-

tations possessed of necessity, in themselves, a power to force Adam and Eve to sin, contrary to their own voluntary choice and act.

There is a moral sense and judgment in every man that when reflecting on a wrong act, he is conscious he might have done better, he might have resisted the evil and done the good, taking all the circumstances into account. Every law that man violates of his Maker, he is conscious that he ought and might have kept. And it is plain that God does not recognize any defect in man's organism or circumstances, that serve as an excuse or palliation of his guilt. Sin is alone chargeable to man's own voluntary act. Had man the insensibility of a block, or the nature of a brute, he would never have been chargeable with wickedness, or said to have been holy. But God gave him a moral nature, and made him capable of moral law, and the power to choose the good and resist the evil; consequently, by one man's transgression *sin entered*, and death by sin—the penalty of the law—and so death has passed upon all men, for all have transgressed.

This is the Bible doctrine of the origin of sin. And David declares that this is the proverb of the ancients, That wickedness proceedeth from the wicked. So Revelation speaks of The *soul* that sinneth—The man that doeth iniquity—For the sin that *he* (man) hath committed he shall die, &c.

By God's providential dealings with man, his threatenings and judgments show that he recognizes man as the author of sin. God pours out his judgments and charges the guilt, origin, and consequences of sin, upon *man alone*. And in society and human governments, the treatment of men with each other, sin is charged as having its origin with the transgressor. Let any one commit an evil act, and all will feel and act towards him, as though they believed him to be alone guilty, and the sole responsible agent of the

act. They charge the guilt directly upon the transgressor, and say that he deserves to suffer punishment for his act. And the man himself instinctively fathers the act, and feels self-condemned, and owns his punishment just.

Man may try to throw off the responsibility of his evil acts, but God, society, and his own instinctive nature and conscience, charge him with originating his sin, and declare his death-doom to be just.

It must be plain, therefore, to every unprejudiced mind, that there can be no such thing as a separate, created, personal being, that the Scriptures refer to as a devil, but only to this spirit of evil and sin to whom they yield themselves servants to obey. This is the true Scriptural idea and definition of the devil. Hence, as we said in the commencement of this subject, the definition of the devil in the original languages has reference to the moral quality and actions of men—the primary meaning of the word being liar, slanderer, adversary, false accuser, &c. We will now put this definition of the devil to the test, and see if the Scriptures do not sustain it.

James 4: 1. From whence come wars and fightings among you? Come they not hence even of your *lusts that war in your members*? They do not come from a personal devil without; but from that beastly serpentine desire called lust, that wars in our members within us. 1: 13, 14. But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin: and sin when it is finished bringeth forth death. Notice this: a man is tempted, when? when he is drawn away of *his own lust*, and enticed. Is he then tempted of the devil? and if so, what is the devil? If James has told the truth, there is no other devil, but this spirit of fleshly lust that wars in our members. It would lay the Apostle in a lie to say that we are tempted by some separate, independent, organized agency. Let

us remember, then, a man is tempted when he is drawn away of his own lust ; and all wars, fightings, backbitings, evil, and rebellion against God, originate in our own hearts. Gal. 5 : 17 :

For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other ; so that ye cannot do the things ye would.

But if ye be led by the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these : adultery fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revelings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

Meekness, temperance : against such there is no law.

And they that are Christ's have crucified the flesh, with the affections and lusts.

If we live in the Spirit, let us also walk in the Spirit.

Let us not be desirous of vain-glory, provoking one another, envying one another.

The children of the flesh are the children of the devil, and the works of the flesh are the works of the devil. We have in this quotation the contrast between the fruits of the divine Spirit, and the fruits of the devil or the flesh. If we yield ourselves servants to obey the Spirit of God, we shall not be under the law of sin and death, but shall be servants of righteousness ; but if we are led by the spirit of the flesh—of this lust that wars in our members—we yield ourselves servants of sin and of the devil, and become instruments of unrighteousness.

The apostles show that they were instructed by our Saviour, for He declared the same doctrine. Out of the heart, says he, proceeds evil thoughts, &c., and these are they that defile a man. Now a man wants to be cleansed

from these, and resist the influence of the spirit of his lust, warring against the Spirit of God and the law of his mind, and then he will resist the devil; the devil in him will be cast out, and he will be clothed and in his right mind. The law of our mind is not depraved or impaired by sin. We are in our very nature so constituted, and the law of the mind is such, that we cannot help inwardly of approving of virtue and truth, however much we may be under the power and influence of our lusts. Hence, says the Apostle, I delight in the law of God after the inward man, with my mind I serve the law. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. He had no trouble with an outward, personal devil—with fallen angels. His difficulty was with this spirit of lust that warred in his members. To *will* was present with him—he willed and desired to do right and obey God—but how to perform that which is good I find not. For the good that I would, I do not; but the evil that I would not, that I do. But it is not I that do it, but *sin that dwelleth in me*. I find then a law, that when I would do good, *evil is present* with me. Now, reader, where is there a personal devil in all this? Is not this *evil* that is present with us, the devil that is doing all the mischief? If there was some other foreign spirit and agency to trouble, fear, and resist, would not the Apostle have mentioned it, and not confined the whole to his lust, warring in his members? He most certainly would. To be under the power of the devil, or these depraved lusts, with the law of our mind, or conscience, condemning us, and approving of the law of God, and that which is holy and good, is a most wretched state to be in. And who can deliver us? Who can destroy the works of the devil, or flesh? Hark! I thank God through our Lord Jesus Christ! He is able to deliver, and to save to the utmost all them that will cast

their burden on him. He was manifest to destroy the works of the devil. Therefore, there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit; for the law of the spirit of *life* in Christ Jesus hath made me free from the law of sin and death. Rom. 7th and 8th chapters.

Eph. 2 : 2. Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the *spirit* that now worketh in the hearts of the children of disobedience; among whom also we had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. The prince and power of the air, is the *spirit* and power of our lusts, our evil habits, practices, and disposition—the *spirit* that now worketh in the hearts of the wicked. These lusts, and habits, are so many evil spirits or devils in the natural heart, causing men to sin, and walk in them, and they shape the course of this world.

By an examination of these texts, we get at what is called in the Scriptures, the devil. It is nothing more nor less than this spirit of our lust warring in our members.—Because the devil is personified in the Scriptures, we are not to draw the conclusion that he has actual personality. Wisdom is personified, and goodness, and truth, but we do not say that these moral qualities have personal identity. The spirit of the world is personified, but we do not give it organism. The apostle says, in 1 Cor. 2: 12, Now we have received not the *spirit* of the world, but the spirit which is of God. No one pretends that the spirit of the world, is any thing more than the influence and power of the lusts of wicked men. And when the spirit of the world is cast out of a man, the devil is cast out. The spirit of God is the power and influence of God. The spirit of the world, the power and influence of the world.

Hence, says the apostle again, Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit. 2 Cor. 7 : 1. This spirit of the flesh is an evil spirit, and this evil spirit is *the devil*, that possesses a man. Hence, he again says, Eph. 4 : 22, That ye put off concerning the former conversation, the *old man* which is corrupt according to the deceitful lusts, and be renewed in the *spirit of your mind*. No language can speak out plainer than this, that the old man, the spirit of our lusts, is the same as the devil, and the only thing that needs to be purged from our minds. It is the unclean spirit that Christ cast out, and that he gave his apostles power over, and to cast out, called the devil and Satan. Eph. 6 : 11-15.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness ;

And your feet shod with the preparation of the gospel of peace ;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

When do we stand up and breast ourselves against the devil? When we contend against the wickedness of the powers and rulers of the darkness of this world, i. e., spiritual wickedness in high places, and when we succeed to put out, or render harmless to us the fiery darts of the wicked. The whole system of iniquity is expressed by the word devil. And the plots, plans, persecutions, and ingenuity of the wicked, as exercised against God and his people, is what we may understand by the *wiles* of the

devil. Col. 3 : 9, 10. Lie not one to another, seeing ye have put off the *old man* with his deeds, and have put on the new man which is renewed in knowledge, after the image of him that created him.

I have brought forward these passages to show that sin is fostered and kept alive in the heart, from the same source, and from the same spirit, and influence, by which it was introduced by Adam and Eve into the world, and that this spirit is what is called the devil. It was the gratification of lust or desire of the mind, contrary to the express command of God, that introduced evil, and was man's adversary or devil, and it is the same devil, or spirit of evil, that now worketh in the hearts of the children of disobedience. This is the *devil* in our world, and the *devil* of the Scriptures. Wherever you find a person indulging his passions and lusts contrary to God's law, there you find a devil, and the works of the devil. Hence, persons are called devils; and in this sense we have personal devils. Christ turned to Peter and said, Get behind me, Satan. Peter was indulging in a wicked passion against a truth spoken by our Lord and took him to do for it, and began to rebuke him; therefore he took upon him the character of an adversary, or devil. And Christ properly called him such. Matt. 16 : 23. John 6 : 70. Have not I chosen you twelve, and one of you *is a devil*? Judas was a devil in the beginning, and proved himself so in the end. His thirst for money was so great that he sold his Lord for thirty pieces of silver. This was his ruling passion, and that which made him a devil.

1 Thess. 2 : 18. Wherefore we would have come unto you, even I, Paul, once and again, but Satan hindered us. Who was this Satan? Was he some abstract personal being? some fallen angel from heaven that had the control and power over him, to stop him? How foreign such an idea from the truth! This expression is perfectly under-

stood, by the treatment he mentions he had received at Philippi and other places from the enemies of the truth.—They had persecuted and shamefully treated him, and held him in confinement. Thus Satan hindered him. Such persons are devils; and all the kind of devils the Christian has to resist or fear. Rev. 2: 10. Behold the *devil* shall cast some of you into prison, and ye shall have tribulation ten days. Is this a real fallen angel from heaven—a separate organized being? And has he prisons in which he is going to confine the Smyrna Church? Where is the account of such an extraordinary foreign power in our world? We cannot believe in the independent existence of such an agency in our world, without better evidence than the blind traditions of men. It was the dominant civil power, and nothing more nor less, that was here predicted this church would encounter. This wicked power is *the devil* that would cast them into prison, and is chargeable entirely to human agency.

If an angel, rebelling in heaven, and falling from that state of holiness, would by that means become a devil, and it would be proper to call him such, why would it not be equally so in the case of man; and hence, call man a devil after his fall? I cannot see that there would be any impropriety in it. And as we have no account of a holy angel in heaven falling and becoming a devil, in the Scriptures, none but fallen man can be called a devil; and hence, the Scriptures apply the term devil and Satan to no other being. Man alone possesses this spirit of evil and rebellion against God, and the angels in heaven rejoice over one sinner, or devil, that repents and overcomes this spirit of evil, and in whom it is cast out. It is the work of Christ to destroy this that makes a man a devil; to give liberty to the captive soul that is bound to this wicked and cruel master—the old man—the devil—or his lusts—and change the man to a saint. He, therefore, commences in

the early part of his ministry to exercise his power over these unclean spirits, and to cast them out of men, and also to commission his disciples to go forth and do the same.

Matt. 8: 16. When the even was come, they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bear our sicknesses. Angels from heaven have appeared to men, and conversed with and instructed them, but whoever heard of their entering a man? And if the idea of a holy angel entering a person is absurd, is it not equally so to say that a fallen angel can enter a person? Indeed, whatever be the nature of these beings and their spiritual organism, it is the height of insanity to say that one of these created beings can enter another created being. Therefore, when Christ cast out devils, he did not cast out *fallen angels*, *real created, conscious, living beings*. How such a sentiment could ever find lodgment in a rational mind long enough to prejudice it in its favor, and blind it to the truth, I cannot conceive. The devils, as we have seen, are the spirit of our lusts that war in our members, bringing us into captivity to the law of sin and death; and consequently they are connected with, and in most cases the cause of our diseases, both of the mind and body. He cast out these devils or spirits, and healed the sick. He rebuked the raging and demoniac spirit with which they were possessed from their inflamed lusts, and healed their infirmities both of body and mind. They were not possessed with a fallen angel, or the spirit of a fallen angel. The whole seat and difficulty was within themselves. And when he had cleansed their minds—the fountain of moral impurity—and their bodies from disease, the stream of iniquity from them ceased to flow.

Matt. 9: 32. As they went out, behold they brought to

him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake. This man had a spirit of dumb infirmity, or dumb devil, as Luke has it. He was possessed of this bodily disease. This dumb spirit was cast out—his tongue was loosed from this hour, and he was free from captivity to this dumb infirmity or spirit.

Luke 13 : 11. And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he said, Woman thou art loosed from thine infirmity. V. 16. Ought not this woman, being a daughter of Abraham, whom *Satan* hath bound these eighteen years, be loosed from this bond on the Sabbath day. Here it is plain again, that this spirit of infirmity or disease in this woman, that for so many years had troubled her, was her great adversary, and source of temptation and trial ; hence it was proper to denominate it Satan. Remember, this *Satan or devil* was the spirit, the life, the power, and workings of this infirmity. How unnatural, and contrary to truth, the sentiment that Satan here is to be understood to be the spirit of a fallen angel. I wish in every instance to apply this idea, that the reader may see its perfect fallacy.

Luke 4 : 33. And in the synagogue there was a man which had a spirit of an *unclean devil*, and he cried out with a loud voice, saying, Let us alone, what have we to do with thee, Jesus of Nazareth, art thou come to destroy us ? I know thee whom thou art, The Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him down in the midst, he came out of him and hurt him not.

Here it is said the devil spoke, and consequently it must be a separate, intelligent agent. But where is your evidence that the unclean spirit did not use the man's organs to speak ? Give us one instance where the Bible recog-

nizes an intelligent wicked spirit capable of talking independent and separate from man, and it will suffice. But until we can have one such instance, we have no warrant to draw a conclusion from this or any other text, that that which is called devil in man speaks independent of man.—It is all plain; no one need misunderstand this language. We have all seen men possessed with the devil, or an unclean spirit, and that in our places of worship, and we have heard them cry out. We see every day men possessed with devils. And we see how this unclean, wicked spirit makes them act. They are noisy, boisterous, profane, and behave every way out of character. It is the spirit and power of their evil habits, and passions, and lusts, that rage in their members, and propel them on to deeds of wickedness, clamour, and blasphemy.

Luke 8 : 2. And a certain woman, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others which ministered unto him of their substance. What a congregation of devils, of real, personal, fallen angels, in one person! They were not *spirits of devils*, remember; but what the Scriptures call devils. Of course, if the popular orthodoxy is true, they were so many intelligent created beings, congregated in one created being. If you say they were only the influence of so many devils outside, operating upon her, where is the evidence of the existence of such independent beings. We are quoting these texts to substantiate the personality of the devil if possible; if he is not a person, to find out what he is. If it is irrational to suppose that a good or bad angel from heaven can actually enter a person, then these devils that went out of Mary Magdalene were not actual persons, or created intelligences. A person may be possessed of more than one evil spirit, propensity, lust, or habit. They may possess at

the same time a spirit of lying, theft, murder, slander, profanity, licentiousness, and so on, through the whole catalogue of evils and workings of the spirit of the flesh. Thus, this woman had seven distinct traits of evil character—seven developments, or distinct ruling passions, that troubled her, and ruined her peace and health, and needed to be cast out. She was brought to Christ with the others and healed—they were cast out, and she yielded to Christ and the divine influence of his truth and spirit.

How many persons, like Mary Magdalene, seem to be possessed with a plurality of evil spirits at the present day. They are slaves to their lusts, and given to evil in many ways. When entirely abandoned to the power of the devils or lusts, they frequently become raving mad, and are powerful and dangerous persons to be at large. We have an account in the 8th chapter, of one who was thus under the complete control and power of devils for a long time. He would not wear clothes or abide in any house, but chose the tombs as his place of residence. When he saw Christ—as is common with maniacs when their best friends approach them—he cried out with a loud voice, and said, What have I to do with thee, Jesus, Son of God Most High, I beseech thee, torment me not. Christ, however, had made an attack upon him, and already commanded the spirit to come out of him. He asked his name, and the man answered Legion (over six thousand), because many devils were entered into him. And they besought him that he would suffer them to enter into a herd of swine feeding on the mountain; and he did so, and the herd ran violently down a steep place into the sea, or lake, and were drowned. The keepers spread the news through the country and city, and they flocked to Jesus to see the person that had performed this great cure, and the man upon whom it was effected; and they found him sitting at the feet of Jesus, clothed, and in his right mind. This is a very

strong and remarkable case; and it will be asked, Did there not something go out of this man into the swine? I answer, yes. The *devils* went out of him into the swine. But what were these devils in him? Nothing more than this spirit of infirmity and derangement. And cannot a man become physically and mentally deranged, and driven by this spirit of infirmity from his home, and to acts of violence upon himself and others, and exhibit all the fury and wildness of this man? Must we take the position, that for a man to be so deranged, he must of necessity be operated upon by some foreign agents and powers called devils? To take such a position, we should have to deny facts every day demonstrated, where the cause of such derangement is found to be the transgression of some of the physical and mental laws of our being. And the Scriptures, as we see, call this spirit of derangement, this being possessed of the devil, a spirit of infirmity. The origin and effects of that which is called the devil, is all within a man, and can be accounted for without resort to the heathenish dogma of some created, independent, evil genius, that God has let loose on purpose to do that which He hates, and which He knew would result in the eternal damnation of a greater portion of the human race.

Our Saviour had the power to extract this raging, maniac spirit in this man, and fling it upon the swine, and the moment it came upon them, the swine acted as singular and unnatural for them, as the man did for a rational man. The keepers could no longer control them. They began capering and running, and finally plunged violently down a steep bank into the lake, and killed themselves. There is no account or intimation of these spirits being intelligent, separate from intelligent persons. They cause the person to speak and act as they propel them, and wish them to do; but when they are cast out, the person is said to be healed of his infirmity—you then find no evidence of their identity

and personality. Because it is said the devil left them, or went out of them, we are not to conclude that these devils exist in a separate, organized form. Christ cast out the fever also, and it is said, the fever left him ; or, the fever left her ; but no one pretends to a separate, intelligent existence of a fever.

We might proceed and notice every instance of Christ and the apostles casting out devils, and we should in no one instance find the least evidence of the existence of a separate personal devil. We will now notice the temptation of Christ. Matt. 4 : 1, 11.

These verses contain, it is supposed, conclusive evidence of the personality of the devil, and his identity independent of man. This will be admitted, if we cannot reconcile Christ's temptation with the spirit of our lusts, that war in our members. The Apostle Paul says, Heb. 4 : 15. For we have not an high priest which cannot be touched with the feelings of our infirmities, but was in all points *tempted like as we are*, yet without sin. The *feelings* of our infirmities, is the *spirit* of our infirmities, and the spirit of our infirmities is what tempts us. 2 : 18. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted. Christ, then, had our infirmities, and suffered, being tempted in all points like as we are. But how are we tempted ? Is it by a personal devil—a fallen angel ? Hear the apostle James. Every man is tempted when he is drawn away of his *own lusts*, and enticed. Then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death.

If Christ had not our nature, and the natural propensities of our flesh and mind, he could not have suffered from temptation as we do. Angels have not our nature or infirmities, and consequently they cannot sin and fall from their holy and exalted state. Therefore Christ took upon him not the nature of angels, but the seed of Abraham—our

nature—and became subject to our infirmities, temptations, and death. Though Christ had the lusts or propensities of our nature in him, and thereby was tempted, yet it did not conceive in him ; he resisted the devil, or this spirit of lust, and it brought forth no sin. James says, *Every man* is tempted when he is drawn away of his own lusts, and enticed. Now, then, is he tempted in this manner, and of a personal devil besides ? If so, why does he lay down this law of temptation, and not mention the fact of a personal devil ? But if we will notice the operations of our own minds, and the manner in which He was tempted, we shall find the law James has given to be correct, and in no one instance have we been tempted from any other source, or in any other way.

There are instances of men meeting with angels, and being instructed, influenced, and guided by them, but where is the instance of the appearance of a personal devil, instructing and guiding a person. If this was a personal devil that met our Saviour and tempted him, then He was not tempted as we are, unless it can be shown that we meet a personal devil in our temptations ; neither was Christ tempted as James declares men are tempted. To say, therefore, that Christ was met and tempted of a personal devil, is to contradict the law of temptation laid down by the Apostle, and to say that Christ was not tempted as we are.

We will now see if the temptation of our Saviour cannot be harmonized with the law of James, viz. : drawn away of his own lusts, and enticed. First : He fasted forty days and nights. What would it be natural for him to lust after ? Plainly, something to satisfy hunger. The demands of appetite, and his desire for something to eat, presented this first temptation. Command these stones to be made bread. Work a miracle for the gratification of your own appetite. This was not right, and in accordance with the will of God.

Hence this Scripture was brought to rebut the temptation and silence this propensity : It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil took him into the holy city, and set him upon the tower of the temple. Now, was this a literal act ? Was there a personal devil that took him up bodily, and really, to the city and pinnacle of the temple ? Who saw him ? for if it was real it must be visible, and multitudes would have seen him. And it would have been a most remarkable circumstance, such as never occurred before or since.

If we carry out the theory of a literal personal devil, we must believe that Christ thus literally suffered himself to be carried about by the devil, and consequently was handled and tempted in a manner no other man ever was. But Christ could have had these thoughts and promptings in his own breast, from his own lusts, or natural infirmities, and not have changed his locality in the wilderness. And we shall find it more rational and in accordance with facts, to so consider it. If it was suggested to Christ's mind to do this, it was a temptation, and as much so as though he had literally been carried to the top of the tower of the temple. If we should write or relate our temptations, we should speak of being carried to some high eminence in a plain or certain course, and there induced to commit some rash act or presumptuous sin, as Christ was. This was a presumptuous sin that Christ was tempted to commit, and He resisted it by another quotation of Scripture. It was suggested that He could jump off from this high steep, because it was written, They shall give his angels charge concerning thee, and that they would bear thee up, and keep thee from being dashed to pieces.

Men are alike tempted to commit presumptuous sins ; and they should always remember that such a temptation places them upon the verge of a dangerous precipice, to which if they yield, they will be morally dashed to pieces.

The devil, or the propensities of Christ, next take him up into an exceeding high mountain, where he could view the splendor of earthly kingdoms, with the flattering promise from the devil, that if he will fall down and worship him, i.e., be obedient to the pride and lusts of his fleshly desires, all these should be his to enjoy. Our Saviour at once rebuked the tempter, and bade him begone, saying, It is written, thou shalt worship the Lord thy God and him only shalt thou serve. And the devil left him, and angels came and ministered to him. The devil left him upon the top of this mountain, and if it was a literal event he must have been at a distance from the place where the devil first commenced with him. But from Matthew, Mark, and Luke, it appears that the whole affair of his temptation took place in the wilderness, and that He was not moved from this locality. There is not the slightest evidence or rationality, in all this account, of a personal devil. He was attacked and tempted by the devil in the same way that we are, and by as literal a devil, and no more so. Yet He sinned not, because lust did not conceive; He did not suffer the temptations to mature in his mind, and ripen into a conception and determination to commit the acts. He was tempted *in all points* like as we are.

These three temptations embrace the whole body of temptations to which we are subject, and they are given us as a sample that we must resist temptation, by a direct appeal and adherence to the Scriptures. The first temptation covers the ground of our appetites, and shows how strong they are, and how we are tempted to go to the utmost extent of our power, even to work miracles if possible, to gratify them. The second represents the whole class of our presumptuous sins, that we are at times tempted to commit. The third embraces the world of our pride, ambition, and love of popularity, influence, wealth, and power.

By this example and temptation of Christ, we are taught how to resist evil or the devil, and overcome this power of our lust, by a direct appeal to the Bible. When Adam and Eve were tempted to eat of the forbidden fruit, they should have met the suggestion with a "Thus saith the Lord," and maintained a firmness in obeying the command of the Lord, and no evil or devil would have entered our world. And if we would recover ourselves from the condemnation of sin, and the snares of the devil, we must resist temptation, and adhere strictly to the voice of God. We must yield ourselves servants to obey Him, and not our lusts, or we shall be of our father the devil, and not the children of God.

I shall notice but one more case of the devil, and then conclude my remarks on this subject. Job 1: 6. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan come also among them." To understand this, is to know how the word Satan is used. As we have seen, Christ called Peter Satan, Judas a devil, the Roman power Satan and devil. Our lusts and the evil in us also is called devil, and Satan,—the unclean spirit—the old man. Satan coming in and presenting himself before the Lord with this pious company, must be understood in the common manner of such expressions. How would you understand the expression if used by a person in giving a relation of a religious meeting of pious individuals, he should say "The devil came also among them, to accuse and oppose them." This, or like expressions, are common, and do we understand anything more than that some wicked person—some adversary—who wished to do them injury, had come in among them? This is certainly what we should understand. Well, why not understand this in Job in the same way? It would be very extraordinary, if such a being existed as the devil in person, that he should appear on this occasion

to present himself before the Lord, and his separate, independent, personality never be recognized on any other occasion, before or since! We have the description of angels, and the historical accounts of their appearing to persons to whom they have been sent to bear some special message from heaven, but no such description or historical account of the appearance of an evil angelic being. The most rational view, and the more correct view, is to consider this Satan as some person who was an enemy to Job and came in on this occasion to bring his accusations against him. Hence, God asked him if he had considered his servant Job, that there was none like him in all the earth, perfect and upright, one that feareth God and escheweth evil? Yes, says Satan, he is the very man. I consider him a hypocrite. Doth he serve you for naught. You have made a hedge about him, and blessed the work of his hand, and his substance is increased in the land. Now put forth thine hand, take away all that he hath, and he will curse you to your face. He serves you out of selfishness, because you have made him rich.

This is precisely as the adversaries of some rich, pious men talk at the present day. We all have heard them accuse the rich in the same manner, and express the same sentiments. To test Job's faith and integrity, and to prove Satan a liar, God said, he is in thy hand, you may try him. He did so, and what was the result? Did he curse God? No. He said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away, and blessed be his name. In all this Job sinned not, nor charged God foolishly. What now? Satan was not yet satisfied.

Again he came to present himself before the Lord. Now he says, All that a man hath will he give for his life. Put forth your hand and touch his bone and his flesh by some terrible disease, and he will curse you to your face. The

Lord again said, *He is in thine hand.* By the expression, *He is in thine hand*, are we to understand the same as be it unto you as you desire, or let it be so done. This was a very severe trial, and though Job cursed the day of his birth, and wished he had died in his infancy, yet he did not curse God. He still maintained his integrity with Him.

I will here hazard an opinion that this Satan, or adversary, was Job's wife. The object of Satan was to make Job if possible curse God, and give up his trust in Him. And if this Satan is some individual person, as I have stated he must be, to harmonize with the scriptural doctrine of the devil, then we may look for this individual to identify him or herself as his personal adversary, and directly influence him to commit this act, and sin against God. When Job was in the greatest distress, and the disease lay heavy upon him, and when it was thought he would be the most likely to give up in despair, his wife said unto him, *Dost thou still retain thine integrity?* Just as though this was all she had been watching for, and was interested in—*curse God and die.* Now is not this Satan right out, bold? Was it not Satan in the beginning that talked of Job's integrity, and of cursing God, and was not the trial for this very object—to test Job's integrity, and see whether he would do it or not? How can we mistake, then, who the Satan is? Satan shows himself in the person of Job's wife, precisely. Are you still obstinate? Do you still maintain your integrity? I tell you to curse God and die. If Peter was called Satan for what he said to Christ, how much more Job's wife, who wishes to destroy him. Job, though in great weakness, and suffering intense pain, resists the horrid temptation and says, *Thou speakest as one of the foolish women.* What? shall we only receive good at the hand of God, shall we not receive evil? Shall we never suffer any adversity and chastisement? In all this did not Job sin with his lips. He did not yield to

the temptation. Satan, or his wife, did not get the advantage and triumph over him.

It was all a lie about the destruction and loss of his property—a mere farce. She had so arranged it as to have the messengers enter, and relate their respective stories, one upon the heel of the other, each one strengthening the other's testimony. This was received by the pious old man as a positive reality, and it was so sudden, afflictive, and overwhelming a bereavement, that Satan, or his wife, thought he would certainly give up his trust in God, and curse him to his face.

It is plain that this Satan was Job's wife, in this first trial, from her expression in the second. She had evidently been disappointed, for she says, *Dost thou still retain thine integrity?* Are you not going to give up in this second trial? No. The good man, to please his wicked wife, would not let go his hold on God, or blaspheme his name. So after the trial God showed him the whole matter—and blessed him—and turned the captivity of Job and gave him back his sons and daughters, and all his cattle, which, during his long confinement and trial had doubled. His wife was the Satan, and his great adversary, and there is no mention of her only to show who she is and exhibit her in her true character.

Let us all profit by this allegorical lesson, and though our nearest friend should prove to be our adversary, and, in the time of our trials and adversity, should tempt us to give up our faith and trust in God, and curse him, we may never yield, knowing that all things shall work together for good to them that love God. There is no evidence, then, in this account in Job, of an *abstract, literal, personal devil*.

And now, reader, let us not be deceived; let us not be looking to some wicked angelic agency, and charging our temptations and the cause of our fall in sin to such a being,

when the root of the evil is in ourselves, and all that is denominated Satan and devil. To resist the devil, is to resist the evil propensities of our own hearts, and that of others, and overcome evil with good, and obey the truth of God, and keep ourselves sanctified through its divine influence. The enemy, the devil, is within us, and within others, and we need look for no development of his Satanic majesty, from any other source. We have never met him, or seen him, only in the character of depraved men and women ; and we never can, for the very good reason that he has no literal, abstract existence.

I have now presented to you what appears to me to be the true doctrine of the devil, and you will judge for yourselves of the soundness and validity of my position. You can but discover that it is an important matter. That as the devil and Satan are spoken of so frequently, and figure so largely, especially in the New Testament, that we ought to have clear and correct views of this subject. If any man speak, let him speak as the oracles of God. When we speak of the devil, let us understand the true scriptural doctrine of the devil, and speak intelligently, and teach it to our children. Being instructed when we were young, that the devil was a literal being, and that he was lurking about in the hidden and dark places, seeking to devour us, what convulsions of fear used to seize us, and how our hearts would palpitate when forced to go alone, or left by ourselves.

This belief of a literal devil is the foundation of all the witch and hobgoblin stories that have ever excited the ignorant and superstitious, and destroyed at times the peace of neighborhoods, and the happiness of thousands. It is time that we were emancipated from such heathenish superstition, and stood corrected of such an absurd doctrine. Let the pictures be taken down from our walls, and torn from our books, that feign to give the figure of this super-

stitution, and never allow ourselves, or our children, to foster and perpetuate the dogma of a personal devil.

The old theory of the devil is a stigma upon reason, a reproach to the Christian system, a slander upon the Word of God, and a high insult to heaven. Therefore let us abandon it, as an old garment of filthy rags, and clothe ourselves with a garment of righteousness, reason, and Revelation.

CHAPTER VII.

THE HOLY SPIRIT.

We come next to notice the doctrine of the Holy Spirit, or *Spirit of God*. Popular theology teaches us that there are three distinct persons in the Godhead, viz., the Father, Son, and Holy Ghost. The Scriptures, however, as we have seen, teach us that there is but *one* God, and *one* Father of our Lord Jesus Christ. Christ is the Son of God. And the reason why he is Son of God, is given by the angel Gabriel, Luke 1 : 35. And the angel answered and said unto her : The Holy Ghost shall come upon thee, and the *power* of the Highest shall overshadow thee ; therefore, also, that holy thing which shall be born of thee, shall be called the Son of God. This Son is now exalted to his Father's throne, and is acting in the office of Mighty God, as we have before shown, till all things are put under his feet, and he has created the new heavens and earth.

The revelation, therefore, of Father and Son, has been clearly set forth, and we have now only to consider that

which is claimed to be the third person in the Trinity—the Holy Ghost.

The word *Trinity*, I wish you to understand, is coined by the traditions and creeds of men. It is not found in the Bible, nor the theory it heads. We shall find the doctrine of a real person of the Spirit as absurd and contrary to reason and Scriptures, as the personality of the devil.

If we assume, in the premises, that the Holy Spirit is an actual, organized, intelligent being, we are cut off at once from the idea of its entering a man, or of a man's being possessed of the Spirit. For one organized, intelligent being cannot enter another. If we say that it is only the influence of the Holy Spirit, or the spirit of the Spirit, that the Christian possesses, we say that which cannot be sustained by the gospel.

The Scriptures speak of the Holy Spirit itself, whatever it is, and the promise of its being given to man, and not the *spirit of the Spirit*. The Spirit is spoken of in the beginning, when God was creating the world. Gen. 1 : 2. And the Spirit of God moved upon the face of the waters. What was it? The Spirit of God. God's own Spirit and power went forth with his word. No independent, intelligent being, but God sent forth his own omnipotent Spirit and influence. If, then, it is God's Spirit, it belongs to Him and no other being, and consequently is not a separate person, any more than His wisdom, goodness, and power are persons. Gen. 6 : 3. My spirit shall not always strive with man. How does God's Spirit strive with man? By enlightening his understanding and convicting him of his duty.

God, by his spirit and power, can move upon mind and matter. Joseph had the Spirit of God when he was inspired to interpret Pharaoh's dream, as that heathen Prince was obliged to acknowledge. Gen. 41 : 38. Can we find such an one as this, a man in whom the Spirit of

God is? If the spirit was in him, what was it that possessed him? Was it a person? And if it is only the influence of a person, that person *is God*; and hence, the Spirit is not a person or separate being. Num. 27 : 18. And the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the Spirit, &c. God moved upon these minds by his own divine influence, and infused his own Spirit into them, and they were wise in his wisdom, and powerful in his power. 1 Sam. 10 : 6. And the Spirit of the Lord will come upon thee. V. 10. And the Spirit of God came upon him, and he prophesied among them. God thus prepared Saul to discern, with the prophets, future things, and become the temporal head and ruler of his people. When he sinned he was rejected, and the Spirit of the Lord departed from him, and an evil spirit from the Lord troubled him. Samuel, the prophet, was then directed to take the horn of oil and anoint David, and the Spirit of the Lord came upon David from that day forward. 16 : 13, 14. This Spirit that came upon Saul and David was not a divine being or person, but simply the operations of God's own divinity and power.

It is not necessary to quote largely on this subject, as a few passages will be sufficient to give us the true light and doctrine of the Spirit. At Christ's baptism, the Spirit of God descended like a dove and lit upon Him. It does not say that it *was a dove*, or looked like a dove; but it *descended like one* upon Him. There is nothing, therefore, to teach the personality of the Spirit here. John 14 : 16. I will pray the Father and he shall give you another Comforter, that he may abide with you forever. Did he speak here of a real person, independent and intelligent, like God and the Son? We need not mistake, for he defines it. Even the spirit of truth, whom the world cannot receive, because it seeth Him not, but ye see and know Him, for he dwelleth with you, and in you. Then this comforter

is the spirit of truth. When we receive the truth in the love of it, we receive the spirit of truth. The power of the truth is the spirit of the truth, and no greater comfort can we receive than to be blessed with the truth. It was the truth with which Christ comforted the desponding disciples after his resurrection, and that made their hearts burn within them. He began at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning himself. This was just what they needed to comfort and cheer their drooping spirits. The Spirit and the Word go together. They cannot be separated. Therefore no person can have the one without the other.

We hear persons talk about the operations of the Spirit upon them, and their being led by the Spirit, and yet they are ignorant of the truth; their minds are still as unenlightened as ever on the great doctrines of the Bible. Such minds are deceived. Our Saviour has given us precisely the law and office work of the Spirit, and no person should claim to have the Spirit, unless it is in accordance with the *law* and this office work. John 14 : 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. 15 : 26. But when the Comforter is come whom I will send unto you from the Father, even the Spirit of *truth*, which proceedeth from the Father, he shall testify of me. We have here a number of facts, which, if we will learn, will establish in our minds the true doctrine of the Spirit. The Comforter is the *Holy Ghost*; and also the Spirit of truth; and it proceeds from the Father. Christ sends it from the Father, and the Father sends it in Christ's name. It cannot, therefore, be an independent *God* of itself, or an intelligent, personal being, but the Spirit of truth, which the Father and Son are united in sending forth, to comfort the hearts of his people, by bring-

ing things to their remembrance that Christ has said unto them, and testifying of Him.

The true office work of the Spirit is to lead into truth, to revive what the Scriptures teach into our minds, and comfort us by every word that has proceeded out of the mouth of God. When we are under the influence of the truth, we are under the influence of the Spirit; consequently we have the Spirit, only when our minds are illuminated with the consoling truths of the gospel. This is not the spirit of error, but the spirit of truth. No man can have the special operations of this divine influence upon him, only on such occasions as he is especially enlightened upon the Scriptures.

I know there are multitudes who claim to have abstract and independent operations of the Spirit of God, without the word being the medium, but it is in ignorance that they do it; they know not the law of the Spirit, and its office work upon the heart. I grant that they are operated upon and moved by an influence, but are there no other influences and spirits that move persons? The apostle John says that there are many false spirits that have gone out into the world, and he charges us to try the spirits to test them—and not believe every spirit. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. This was the great test truth at the time the apostle wrote; the whole world was stirred up about Jesus Christ. The contention was, whether He was really the Messiah—the Holy anointed One of God, that was to come in the flesh, and be manifest as the Redeemer of the world. If any one was found taking sides for Christ, and confessing their faith in him, that this was He that was to come, such a spirit was of God. The enemies possessed no such spirit, neither would they make confession of any such faith. Here is the test, then, whether we have the spirit of God.

Does the spirit we possess lead us into a belief and confession of the *present truth*?

The truth of God has been dispensational. The present truth in the days of Noah was different from that in the days of Abraham. And in the days of Abraham, it was not the same as in the days of Moses; and in Moses', it was different from David's time: and in David's day the truth was not the same as in John the Baptist's day; and not then as after the resurrection. Jesus and the resurrection were the great, important, and present truths of the apostolic age. And as the faith of the apostles embraced the truths of the gospel dispensation, the present truth *then*, should be the present truth *now*. All those who embraced the truth in the different dispensations alluded to, had a measure of the Spirit of God, just in proportion to the light and truth revealed.

When Christ came, the sun of truth and righteousness arose and illumined the darkness of the moral world, and a full and complete revelation of all the glorious truths connected with our salvation, was now to be made known; consequently a full and complete advent of the Spirit might now be expected and enjoyed. The Spirit of God being nothing but the Spirit of truth, it could never be poured out and enjoyed in a greater measure than God meted in the revelation of his truth. And we need never be mistaken or deceived in this matter of the Spirit. We can easily test it. We have just as much of God's Spirit as we have of His truth, and no more. And we are led and influenced by the Spirit of God, when we are led and influenced by the truth.

What good or comfort would the Spirit of God be to us, if it did not lead into truth, and bring things to our remembrance that God has spoken expressly for our consolation and salvation? A false spirit is that which influences and exercises us, independent of, and contrary to the

word. It may be our own spirit, or a union of other spirits with ours ; and we shall be happy or miserable under these influences, just in accordance with the nature and circumstances of the case. But the Spirit of God, and the Word of God agree, and we cannot be under the influence of one independent of the other. By this then shall we know when we have the Spirit of God, viz., when we believe and confess the truth.

Our Saviour told the apostles to tarry in the city of Jerusalem, until they were endowed with power from on high, declaring he would send to them the promise of his Father. They did so ; and when the day of Pentecost was fully come, the Spirit made its advent in a manner never known before. It came like a mighty rushing wind, filling the house where they were sitting, and appearing like cloven tongues of fire. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. This was the power from on high—the power of God—the power and Spirit of truth. How palpably absurd the idea, that it is an intelligent, divine being of itself, when it is only represented as the *power* of such a Being. This miraculous manifestation of the Divine Spirit was to mark the fulfillment of a special promise which Peter cites from the prophet Joel. Acts 2 : 17, 18.

And it shall come to pass in the last days, (saith God,) I will pour out of my spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams :

And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit ; and they shall prophesy.

What effect did this Spirit have upon them ? It had precisely the effect we might expect such a spirit to have. Being a spirit of truth, it could have no other effect than to illumine their minds and refresh their memo-

ries with the truth they were to believe and preach. Hence they opened their mouths, and began to speak in various tongues, the wonderful works of God, as the Spirit gave them utterance. If those who pretend to have so much of the Spirit in our religious meetings, were any the wiser, and their understanding enlarged in the truth of the Bible, and they better qualified to teach, as were the apostles, we should consider them entitled to some confidence and respect in their claims to the Spirit. But as they exhibit more the fruits of their own spirit, and of their own ignorance, righteousness, and superstition, we can give them no countenance, or reverence, for the Spirit they possess.

The gift of the Spirit—the gift to understand the now revealed mysteries of God, is no ordinary gift, and no person should claim to have the Spirit of God, without the corresponding fruits are demonstrated in their lives. We are not to expect that it will come upon us in a miraculous manner, or bestow upon us the gift to work miracles, as it did the apostles; but it is our privilege to be filled with the Spirit of truth, and enjoy enough of it to be guided into an understanding of the Scriptures, so that we can teach others, and be instrumental of their salvation.

Moses and the prophets, Christ and the apostles, spake as they were inspired, and as the word of God was dictated to them by this holy agency. They were the mediums through which the divine Spirit communicated its important messages to the church, and God's mouth-piece to the world. And through these holy persons God has communicated all that He has to say—all that He has to reveal to his people, and to the world—so that the Spirit has no other office work now to accomplish, only to bring things to our remembrance, and to take of the things of Christ and show them unto us. We cannot claim any additional instruction or revelation. Christ was the last great prophet and teacher. The apostles were only the witnesses

of his divinity and doctrines, and echoed the same to the world. The voice from heaven declared, This is my beloved Son, in whom I am well pleased, *hear ye him*. And it shall come to pass that whosoever will not hear that prophet, shall be destroyed from among the people. No true prophet, or revelator, is announced to appear after Christ. Hence he denounced all prophets that should arise after him, to be false prophets.

Previous to Christ, God had something new, some additional instruction to communicate by the mouth of every true prophet : but after Christ, God had nothing new to communicate through any other medium. He was the *Word* of God itself. The whole administration of this world, and of man's salvation, was put into his hands ; and it is not consistent or possible for God to choose another person as a prophet or revelator. I wish this to be distinctly kept in mind, as we live in times when other persons have set up claims to be prophets, and inspired to write and teach in addition to Christ.

However much, then, a person may receive of the Spirit, and be exercised by its holy and divine influence, it imparts no additional instruction beyond that already revealed in the Scriptures. Christ says, I have many things to say unto you, but ye are not able to bear them now—I must defer communicating them till some future time, when you will be better prepared to receive them. This did not occur till after his resurrection and ascension. Then we have a full and complete revelation of Jesus Christ, which God had given him to show unto his servants things that would shortly come to pass, and he sent his angel (Gabriel) to signify it unto his servant John, who faithfully recorded it. No more is to be revealed. If any man add, or diminish aught, that is now written, he shall incur the curse written in the book on one hand, and lose eternal life on the other. What a tremendous mistake ! What a fearful

account those will have to give, who have assumed to receive special revelations, and gifts of divine communication through the agency of the Spirit, above what is written, and to teach them to others as authority in matters of piety and faith.

The apostles had the Spirit of God in greater measure than any person ought to presume to possess since their day, and yet they pretended to be inspired with the gift of no new revelation, or additional instruction than that which centered in Jesus Christ. Paul said, If any man preach any other Gospel than that which I have preached unto you, let him be accursed, even though he be an angel from heaven. What was his Gospel, and by what means did he obtain it? Let him answer for himself: But I certify you, brethren, that the Gospel which was preached of me, is not after men, for I received it not of man, neither was I taught it, but by the revelation of Jesus Christ. Gal. 1: 11, 12. Christ met him and informed him that he was a chosen vessel to bear his name, and preach the Gospel to the Gentiles. And in his defense before Felix, the Governor, he makes a confession of his faith. Acts 24: 14. But this I confess unto thee, that after the way they call heresy, so worship I the God of my fathers, believing *all things* which are written in the *law and in the prophets*; and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself to have always a conscience void of offence toward God and toward man. Nothing new, or in addition, is claimed to have been revealed to him, although the eyes of his understanding were miraculously opened, and he was filled with the Holy Ghost.

The Spirit on the Apostle produced, in this respect, no other effects than its now commissioned office-work. It brought all things to his mind, that the Holy Spirit had ever dictated to be spoken to man, and he was to add

nothing to it. Again he says, Having obtained help of God,—what help?—the revelation of Jesus Christ, and the gift of the Spirit—I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come to pass. Acts 16 : 22. His confession and faith, and the Gospel he preached, had all been revealed before him, and he had only to search the Scriptures in connection with the Gospel of Christ, to understand all the glorious truths of the great system of redemption.

The only additional gift that at times the Holy Ghost conferred on the apostles, was that of working miracles. This was granted for a special object, and when this object was accomplished, no more miracles would be wrought. The object is stated by the Apostle in his epistle to the Hebrews 2 : 4. God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will. The object, then, was to confirm or establish the word or Gospel, that began to be spoken by our Lord ; to show its divinity and truthfulness by signs, wonders, and miracles. No human or angelic agency, of themselves, can work a miracle ; therefore, to show that Christ was divine, and his Gospel from heaven, and not of men, miracles were wrought, and many wonders performed both by Christ and his apostles.

When a sufficient amount of evidence is given to establish a doctrine as true and divine, any additional evidence would not strengthen particularly the testimony. Therefore, if Christ and the apostles did work a sufficient number of miracles to confirm the authority of their doctrines, for what purpose would they be multiplied ? If the miracles were sufficient to confirm the word to all the world in the time of Christ and his apostles, they are sufficient for every successive generation, unless a new and additional revelation is given. If God, by his Spirit and Son, has any

thing more to communicate, then would it be consistent for additional miracles to be wrought to confirm and establish the authority and divinity of that word. But we have not the slightest evidence, or ground of expectation, that God has any such additional revelation to make to us, and consequently no reason to believe in any further miraculous demonstration of the Spirit.

Let us all understand, then, the law and doctrine of the Spirit. As many as are led by the Spirit of God, they are the Sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry, Abba, Father. When are we led by the Spirit? When we are led by the word. When we study the Scriptures, and take them as our counsel and guide. Then, and then only, will the Spirit lead us, and in this way we become the Sons of God by adoption. Jam. 1 : 18. Of his own will begat he us, with the *word of truth*. We are begotten by the word, and hence begotten of the Spirit, as the word is the medium of the Spirit, the sword and power of it. Therefore, we are born of the Spirit, having first been begotten by it through the word. The Spirit can do nothing independent of the word, as the word is the language and power of the Spirit. We can only understand the will and mind of the Spirit as we understand the word, and we are only purified and cleansed when we obey the word. 1 Peter 1 : 22. Seeing ye have purified your souls *in obeying the truth* through the Spirit, unto unfeigned love of the brethren, see that ye love one another with pure hearts fervently : being born again, not of corruptible seed, but of incorruptible, by the *word of God*, which liveth and abideth forever. The word is the seed of God, that is to take root in us, spring up and bear fruit; or the leaven that is to leaven the whole lump, that is to mould and fashion us in his image, and thus bring us into his likeness in our moral character, and adopt us as his children.

The word is the wisdom, the moral power, and the Spirit of God—the holy agent by which we are to be saved. When David was under the influence and power of the Spirit, it was when the law of the Lord was his delight, and his meditation day and night. He was led by the Spirit when he took the word as a lamp to his feet and a light to his path. And so it is with us, when we have the word of Christ dwelling in us richly, we have the Spirit of God; that Spirit that beareth witness with our spirit that we are the children of God, and joint heirs with Jesus Christ. If we have not the Spirit of Christ, we are none of his. But if we have his Spirit, and are led by it, then do we belong to him.

But again, how shall we know when we have his Spirit, and when we are truly united to him? Now are ye clean, says Christ, *through the word* which I have spoken unto you. If ye abide in me, and *my words* abide in you, ye shall ask what ye will, and it shall be done unto you. Ye are my friends, if ye do whatsoever I command you. It is plain, then, that if we have the word of Christ abiding in us, we have his Spirit; and when we keep his commandments, and do his will, we are his children, and led by the Spirit. Therefore, the Comforter—the Holy Ghost—which He promised to send, and which did descend on the Day of Pentecost, is just what He defined it to be, viz.: *the Spirit of truth*. And how can we have the Spirit of truth, without having an understanding of his word, which is truth? And again, how can we be destitute of his Spirit, when we have his word abiding in us? This is the law and testimony concerning the Spirit. And if any man speak, let him speak as the oracles of God—let him understand and teach the true doctrine of the Spirit. Let him know that he only possesses the Spirit of God when he understands and obeys the word.

I know that this view of the subject will not be con-

genial to the feelings of many persons who have made great professions of the Spirit, and been loud and clamorous in their promulgation of its wonderful and extraordinary power and effects upon them ; but it is because they are deceived, and have been under a false influence, and called that the Spirit of God, which is nothing but the Spirit of error and of the devil.

How many, in times of religious excitement, have fell to hallooing, and screaming, and jumping, and extorting their limbs, and throwing themselves down and becoming stiff, and acting most unseemly and ridiculously, and at the same time pretend that this was the Spirit and power of God. O, with what shame ought such persons to cover their faces ! They are no more capable of speaking intelligently of the doctrine of the Spirit than a Hottentot of South Africa. They have yet every thing to learn, and what is worse, the spirit they possess is so self-confident, and bigoted, that they cannot be taught any thing, or corrected in their errors. There is no intelligence in their spirit, no beauty of truth communicated, nor no good fruits ; yet they will contend it is the Spirit and power of God and all must receive and believe it as such, or be damned by them, and sent to hell. If we had only such specimens and fruits of the Spirit, we might well resist it, and consider such a gift from the Almighty a curse rather than a blessing.

But say they, " We know we had the power ; we felt it come upon us and we could not resist it ; and it made us act as we did." I grant that they had the power, and that it influenced them to act in the manner they did, but I *deny that they had the Spirit and power of God*. I deny that it leads to any such acts, or exhibits any such fruits. The fruits of their spirit, exhibits all the phenomena and fruits of what is termed mesmerism. It is gendered and kept alive by association of kindred persons and spirits.

Separate them, and keep them entirely away from this company where they receive this spirit, and it will cease its operations entirely. Hence the numerous backsliders among this class of religionists. They become converted, not to the truth, but to *this spirit*, and by this spirit of mesmerism.

They went to the meeting, the preacher wrought with all his might, not upon their understanding, but upon their feelings; after the sermon, or more properly, religious harangue, they are ordered to take a particular seat, which has become the "sanctum sanctorum." This has its influence, all tending to excite them and bring them under the same spirit and influence; then the minister and some half dozen selected persons concentrate their wills upon those taking the anxious seat to effect a change in their feelings—or as they call it, get them converted, born of the spirit. It is not long before some one or more of them is declared to have met with the change desired—they have got the spirit. O what shouting, and singing, and rejoicing, and triumphing there is now expressed in the camp. After this burst of ecstasy, they try it again upon the remaining ones, and having gained new strength they are prepared to attack them with redoubled energy, and I might add *fury*, and soon a complete victory and triumph ensues, and the bench is cleared—all are converted—all have got the Spirit.

This is not an exaggerated picture of our modern revivals, and modern conversions. These converts are no more enlightened into the truth than before. Their minds are just as dark on all Bible subjects as before. Indeed, their condition is worse than before in this respect, as they are now, by this conversion, and under this spirit, totally disqualified to be taught or relish the true doctrines of the Bible. Enter their meeting, and begin to reason with them out of the Scriptures, and present its sublime doc-

trines which require study and thought, and you kill the life of their spirit, and destroy all their enjoyment. The writer has tried this, and been accused on more than one occasion of breaking up a revival and driving away the spirit from the meeting.

The Word of God is calculated to produce feeling, and to convert the soul ; and there is a vast difference between such a conversion, and that produced by this modern revival machinery and the spirit which attends it. One is a conversion of the understanding and heart to the truth and Spirit of God, the other to feeling and a sectarian spirit, with a spirit of association. When a man's understanding is convinced, and the truth of God's word is received in the love of it, and he embraces the principles of the Gospel because he sees them to be right and adopts them as the principles by which he will be governed in all his acts, *that man* is truly converted, and has the Spirit of God, and will hold on his way. But on the other hand, the man of excitement, the man who has experienced a change of feeling instead of sentiment and truth, will soon find his feelings not sufficiently strong to resist his old habits and temptations, and he gives away to indulgence and loses what he calls his religion, and is called a backslider, or one that has fallen from grace, when in fact he never faced towards religion, or took the first step towards true conversion.

Most of our religious teachers in respect to the Spirit, and conversion, are blind leaders of the blind. We have only to notice the converts in the days of Christ and the apostles, and the means employed to convert them, and compare them with the converts of our religious teachers, and the means they use to obtain them, to discover the truth of this remark. There is a marked difference between the two. The one are begotten by the Spirit through the Word, preached and believed ; and the other,

made a sectarian convert, and operated upon only by a human influence. The fruits of the Spirit of truth are in all goodness, possessing every excellency ; but the fruit of the spirit of these revivals is full of evil, and all its apparent goodness is like the morning cloud and early dew.

Let us understand, then, that he has the most of God's Spirit who understands and practices the most truth, and whose delight is in the law of the Lord. Such a man is like a tree planted by the water side—he will be ever green and flourishing, and what he doeth will prosper, because it will be right, and he will bring forth his fruit in his season. The Spirit is a comforter because it is *truth*, and discovers only truth to the mind. Its fruits are joy, love, peace, long suffering, gentleness, goodness, faith, meekness, temperance, because the *truth* leads to the practice of these virtues. Receive the truth, then, as it is in Jesus Christ, and you will receive the Spirit, and the water of life—and it will be in you a fountain of living water springing up into eternal life. Grieve not, therefore, the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

PRAYER.

Prayer may be regarded not so much a Christian doctrine as an exercise and practical duty. Yet, as we have both precept and example for it in the Scriptures, and as our Saviour taught his disciples how to pray, it is important that we should notice it among other things.

Christian prayer is a petition to the Deity—an address of supplication to our Heavenly Father. Therefore, in order that our petitions be granted, and that we do not ask amiss, it is necessary that we well consider a number of things.

First: We should consider who we address—the Being we expect to grant our petition. He is the great God, the High and lofty One that inhabiteth eternity. As no man would come into the presence of a distinguished king to present a petition, in a careless and indifferent manner, so man should never address the Deity, or take his name upon his lips, without the greatest reverence and the most profound attention, devotion, and understanding. We must come in the character, and with all the feelings of a penitent rebel before a righteous sovereign, if we would hope to be accepted and pardoned. Our language should be the most correct, chaste, and reverential, and our hearts pure from hypocrisy.

To a person that understands the Scriptures, and has proper views of prayer, a great deal that is *called prayer* among a large class of professed Christians, is to them little else than what might be termed religious profanity and blasphemy. The prayer is clothed with such uncouth language, and the name of God and Christ are spoken in such an irreverential manner, and so many vain repetitions, that it is painful and shockingly disgusting to the ears and heart of a devout, enlightened disciple.

We must also understand what we pray for. We must know what blessings we stand in need of, and what God has promised, and proposes to give us, if we would seek him aright. Our petitions must be in harmony with the character of God, with the plan of redemption and our moral condition; consequently they must be in accordance with his Word, which alone is to guide us and qualify us to pray, and practice every Christian duty. Hence, says the apostle, let us pray with the spirit, and with the understanding also.

How many ministers and churches there are that think they can and must pray people into religion. They have their anxious-seats and inquiring meetings, and are loud

and long in their prayers, that God would convert those that present themselves. They plead with the Almighty, and use all the arguments at their command, just as though He was unwilling to grant their petition, and it was really hard to persuade Him to save sinners. Now all this praying is but little else than solemn mockery in the sight of God. There is no precept nor example for it in God's Word. Religion, as I have defined it, is a *life of correct moral action*. You cannot affect a man's life and conduct by prayer. But you can present moral truth to his mind, and the strong motives of the gospel; and if you can convince him of his errors, and persuade him to forsake them and embrace the truth, and practice every Christian virtue, the man becomes voluntarily a convert by his own acts. It is more rational and scriptural to spend the time in instructing, and using arguments to persuade them to repentance and a holy life, than to spend it in prayer.

How did John the Baptist proceed to get sinners converted? Did he and his disciples get them to take an anxious-seat, or go into some room and there spend the time in praying with them? No. It is said he came preaching. What is preaching? nothing more nor less than teaching. He taught the people—a voice crying in the wilderness—not of prayer, but of teaching and exhortation. Did Christ and the apostles hold a meeting for the purpose of praying men into religion? Where is the instance? If no such instance is found, are we to charge them with the neglect of the best and proper means to convert men?

When Christ sent out his twelve disciples, he said, *As ye go, preach*, saying, The kingdom of heaven is at hand. He did not say, as ye go, *pray* people into a converted state. So, when he gave his commission after his resurrection, he said, Go into all the world and preach the gos-

pel to every creature. If prayer was the great means to be used to convert men, our Saviour would have told them to go and pray with and for every creature; pray every creature into religion. But no, go preach—go teach all nations. It pleased God, the apostle says, by the foolishness of preaching to save them that believe.

Men must be taught; their understanding must be addressed, and they must be moved upon by reason, and persuaded out of the wrong, and led to make choice of the right. Then the *man himself* is converted, and a lasting change will be visible. But to get rational men and women into a particular position, and go to praying God to convert them right on the spot, without any moral acts, and opportunity to exhibit fruits of repentance or change of their conduct, is as obnoxious to God and contrary to his plan of saving men, as it is ridiculous and absurd. This is praying God to do that which He cannot consistently do. It is asking Him to convert men without any reference to his established laws and means by which He converts them. Repent and believe the gospel, and be a doer of the Word, and God has promised to pardon and save. These are the conditions, and as soon as they are complied with, the blessing comes. God cannot convert or save men in any other way. Therefore, all these praying efforts to convert sinners amount to nothing, their prayers cannot be answered; sinners cannot be converted in any such way. When they asked, in the days of Christ and the apostles, what shall we do to be saved, they were never taken and prayed for, but instructed what they must do. They were put upon the immediate discharge of Christian duty, and admitted at once to all the privileges of the church. They were to believe the gospel, repent, and be baptized, and they had the promise of the blessings of pardon, and the Holy Spirit. A praying season is not mentioned or hinted at, as among the necessary duties to

their becoming Christians, and being fellowshipped in the church. Therefore, when we pray—when we address the Divine Being—let us understand, that to be accepted, our prayer must be consistent with his Word, and the examples He has given us in the Scriptures.

No person can become a Christian, and maintain a pious life without prayer ; but let every person, when they pray, not act and pray like the heathen, using vain repetitions. The clamorous praying seasons at our revival meetings are very much like the heathens. They are almost an exact similitude. I will give an example. 1 Kings 18 : 26, 28. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. They leaped upon the altar ; the marginal reading is, They leaped *up and down* at the altar. And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood poured out upon them. How much this is like what we have seen at the altar of prayer among many professed Christians. We have seen them leap up and down. To be sure, they did not cut themselves with knives, but they would extort their limbs, and cry aloud, and groan, and disfigure their faces, and act much in the same manner as these heathen worshippers ; using also vain repetitions.

As the prophet has given us a description of the prayer-meeting of the worshippers of Baal, the reader will pardon me if I introduce my notes of a revival prayer-meeting which I witnessed and took at the time, not long since. The preacher, by singing, and a terrible heated and frightful exhortation, having obtained all that felt disposed to volunteer and be converted that evening, said, Let us pray. He began in a low tone, but full of affected emotion, while a still lower muttering and groaning simultan-

eously was heard from a number bowed with him, who were his pious sympathizers. His voice soon waxed louder and louder, and his gestures more frequent and rapid, his body vibrating backwards and forwards, like a pendulum to a clock, while his brethren and sisters increased their groans and mutterings into loud ejaculations, till all had reached the highest pitch of utterance, and the most vehement and wild demonstrations of passion. Then came their repetitions. O God have mercy, have mercy, have mercy—convert this soul—convert this soul, do Lord, do Lord, do, do, O do Lord, just now, just now send the power, send the power, send the power, let it come Lord, let it come, O send thy Spirit, amen, amen, glory, glory, hallelujah—thou seest these souls, they are perishing, yes, yes, Lord, they are perishing, O save, save the purchase of thy blood, just now let them have the liberty—let them pass from death unto life, do Lord, let them have it, let them have it, O send conviction, trouble them, roll on the burden, do Lord, O send the power, send salvation, send salvation, let it come, glory to God—there, one is converted, cries the preacher—O glory, glory, hallelujah, amen, glory to God—one soul is born into the kingdom—some are leaping, some shouting, some pounding and smiting their hands together, some singing, &c., &c., &c. This is no exaggerated picture. Indeed, the one half is not told; and it will not be disputed by the intelligent and unprejudiced reader. Now, can you put your finger upon any such examples of prayer in the Scriptures? No. Neither does the nature and occasion of prayer, or the Being we address, call for such exercises; consequently they are irrational, absurd, and obnoxious to God. It excites only the animal, instead of the moral and intellectual part of man, and, therefore, the spirit that moves them and its precepts are animal, and the same as that of the heathen.

When we pray, then, we should not be like the heathen;

nor, says our Saviour, As the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. What is the reward of these pious, prayer-loving hypocrites? See Matt. 23: 17. Woe unto you, scribes and pharisees, hypocrites! for ye devour widows' houses, and for pretence make *long prayers*: therefore, ye shall receive the *greater damnation*. There are three classes, then, that our Lord positively forbids us to imitate, viz., the heathen, and the scribes, and the pharisees in our prayers. If we may judge from appearance, and much of the prayer of very many professedly pious people, their public prayers partake largely of the character of these sects. And there are others who are forced to acknowledge that they would pray in public, if they only could do it gracefully, and have it show off well. Now, what is this but a desire to be *seen of men*, and be like the scribes and pharisees, upon whom a woe rests?

Is it to men we pray, or to God? If to God, then we are to have no reference about our being seen or heard of men. We should have our thoughts and feelings centered on God, and only be careful to order our speech before Him. The idea of being seen or heard of man never enters the heart of a pure, rational worshipper of God. But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to *thy Father*, which is in secret—not to man—and thy Father which seeth in secret shall reward thee openly. How plain and rational this direction. How adapted the retirement to the real nature of prayer. It is the petition, the voluntary language of the heart to God, seeking his blessings, returning thanks, and imploring his mercy. And how adapted the closet to hold such communion, and offer such desires. There is no inducement or opportunity to be hypocritical in such a praying posture.

But this is not enough : our Saviour must instruct us in our manner and form of prayer. If it made no difference how we prayed, and we were left to follow our own fancies, He would not have taken up the subject of prayer in his discourse on the Mount, and told us how to pray. But it does matter how we pray, therefore, After this manner, He says, pray ye :

Our Father who art in heaven, hallowed be thy name, Thy kingdom come, thy will be done in earth as it is in heaven. Give us this day our daily bread ; and forgive us our debts, as we forgive our debtors ; and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, forever, Amen.

This is only given us as an example. It is a model prayer. He does not say, Pray his prayer when you pray, and no other, but after *this manner* pray ye. Let this be an instructive lesson. There are a number of things that are worthy of note, and to be learned and remembered in this example. They are all, however, embraced in the sentiments and disposition of heart which it is important we should possess when we pray.

We are, first, to have such correct views of the divine Being, and the relation we sustain to him, and He to us, as will render it proper, and our delight to reverence and adore Him, and say, *Our Father* who art in heaven, *hallowed* be thy name. If a person would feel it important when they were to enter the presence of a powerful king, to present a petition, that their thoughts, gestures, and temper of mind, should be the most correct that was in their power to possess and exhibit, how infinitely more important is it, that we should appear and order our speech, and conduct ourselves aright before the great God of the Universe. We should never presume to come before God, and take his name upon our lips, without the greatest awe and humility, and the most exalted views and feelings of his

character. With such a preparation of mind, after acknowledging Him as the Father of all our mercies, and praising his holy name, we may present our petition for the redress of our wants.

Thy kingdom come, thy will be done on earth as it is in heaven. This comprehends the whole plan of redemption, and is the consummation of all the hopes and desires of the righteous. This state of things God is pledged to bring about; and the blessings flowing from such a state, He has promised to all that will seek them, and hence they are subjects of prayer. We must keep these great spiritual blessings in view, and uppermost in our minds, as our chief and great concern. They make up the price of our high calling in Christ Jesus, and we should forget, as it were, all other things, and press onward towards them. Though the Lord has pledged them, and will do it, yet He says, I will for this be inquired of by the house of Israel, to do it for them. Ezek. 36 : 37. We must ask in order to receive, and seek that we may find, and knock that the door may be opened; and it is proper that we should do so. We need not use many words, nor repetitions, for our heavenly Father needs not to be argued with, to persuade Him to grant what He has promised, for He knows what things we have need of before we ask him; and He is more willing to grant them with the Holy Spirit, than we are to ask Him.

Give us this day our daily bread. This may include temporal and spiritual bread. Jesus said, I am the bread of life; he that cometh to me shall never hunger; he that eateth of this bread shall live forever. John 6 : 35, 58. This is an expression covering our present and daily wants, and with those future blessings, all that we can rationally desire and ask for. Having food and raiment, the Apostle says, therewith be content. We must, however, act consistent with our prayers. We should remember that we

are stewards, and are to be rewarded temporally and spiritually, according to our work—according to what we do. Prayer will not alter anything, or bring us any good, without we really desire the thing we ask, and act consistent with the petition. We may pray for our food and temporal prosperity ; but unless we use the means necessary to procure it, we shall remain destitute, and starve. So with spiritual blessings. If we pray for the forgiveness of our sins, we must stop sinning. Go and *sin no more*, was the injunction of our Saviour to the woman. Let him that nameth the name of Christ depart from iniquity, says the Apostle. If we would gain the prize, or secure our salvation, we must deny ourselves, take up our cross daily, and follow Christ—that is, obey his commands, and copy his examples. We must work out our salvation, not pray it out. Why pray, says Christ, why call me Lord, Lord, and *do not* the things I command you ?

The Almighty supplies the wants of his creatures by certain laws, and if any are found destitute, it is because these laws have been violated. Prayer will not procure a crop of corn, or gather a harvest, or set a broken limb, or put out a fire, or clothe the body, or give the Gospel to the world. All our blessings flow to us by the use of means, and an established order of sequence. Let any man use the means, or follow out this order of sequence, and he will enjoy all the blessings consequent upon the use of such means, whether he prays or not. The Lord sends the rain upon the just and unjust, and the diligent, wicked man, will be as bountifully supplied with temporal good, as the devoted Christian. The means will procure the same results in the hands of the one as the other.

Prayer does not effect any change in God. It does not make Him more holy, or more benevolent and merciful, and kindly disposed towards us, or alter any of the laws of nature. All the benefit that prayer can be, is the moral

influence it has upon *us*. In our prayers we pledge obedience to God, and acknowledge our obligations, and renew our vows, and gain moral strength to overcome temptation and sin. Prayer subdues our passions, sweetens the temper and disposition of our minds, and fortifies us against pride, vanity, oppression, and makes us more reverential and devotional. Such are the principal benefits of prayer. And while it is our duty to ask God for temporal and spiritual blessings, let us understand that we receive answers to such prayers only as God prospers and blesses us in the use of such means as He has established to secure them to us. So that if we would have our prayers realized, we must act in accordance with what we ask, and use the means to obtain it. If this subject was distinctly understood, a vast amount of mockery and heathenish mummary would be done away among the professed Christian worshippers of this age.

Forgive us our debts as we forgive our debtors, or those that trespass against us. For if ye forgive men their trespasses, your heavenly Father will also forgive you : but if you forgive not men their trespasses, neither will your Father forgive your trespasses. What a pure and holy principle is this ! When we stand before God and ask for the forgiveness of our transgressions, how do we feel towards others that have transgressed against us ? Are we merciful towards them ? Can we forgive men their trespasses ? How unwise and inappropriate for God to pardon us for our trespasses, if we have no disposition of mercy towards others who have trespassed against us. It cannot be done. Blessed are the merciful, for they shall obtain mercy. Therefore forgive us our debts, as we forgive our debtors. If we have aught against a brother, before we can pray and pay our vows to our heavenly Father and be accepted, we must first go and settle the difficulty, and be reconciled to our brother ; then we can come, and with confidence offer

our gift, or prayer. Let all remember this. There must be a right disposition of heart towards God and man, or our prayers avail nothing.

God is no respecter of persons ; He loves our neighbor, that perhaps we hate, just as well as He does us. And He cannot pardon us, till we are friendly to Him and love Him supremely, and we cannot do this if we hate any of His creatures. Therefore we must love our neighbors as ourselves, for God loves them as well as us, and He cannot bless us, and be merciful, without we are so to others.

You who are so forward to pray in meeting, think of your conduct and disposition towards others. It may be some person present, witnessing your zeal and religious devotion, knows you have been dishonest in your dealings, that you have cheated and lied to him, or some one else ; or that you have been in a rage of excitement, and said things you ought not, to the injury of your neighbor, or have been guilty of manifesting a haughty, unforgiving spirit towards an erring brother. And how think you he feels about your prayer ? What benefit is all your prayers and exhortations to him ? He knows that you are acting the part of a hypocrite, and that the Almighty must be a strange Being indeed, to hear and answer the prayers of such a character, and he turns away from religion with disgust, and concludes that if it makes such hypocrites, he is better without it than he would be with it. O ! reader, think of this ; God is not mocked, whatsoever a man soweth that shall he also reap. You had better never attempt to pray, than to mock God, and draw near to Him with your lips, when your heart is in fact far from Him.

Lead us not into temptation, but deliver us from evil. We are to pray against temptation and sin, and as I have remarked, if we really desire what we ask, and wish to be kept from evil, we shall act in accordance with our prayer, and consequently shall not go in the way of temptation

and yield to sin. God cannot be tempted with evil, neither tempts He any man. But if we have pleasure in unrighteousness and obey not the truth, He will give us up to a reprobate mind, to believe a lie that we may be damned. If God should withdraw the divine influences and leave us to ourselves, we should, like Pharaoh, harden our hearts and give way to temptation, and soon drown ourselves in perdition. The sentiment is this: may we be restrained, and not led into temptation. Wilt thou so lead us and control the events of thy providence that we shall not be forced into the path of temptation, but delivered from evil. This is the meaning, and what we are to understand when we pray God not to lead us into temptation.

For thine is the kingdom: God is the Supreme ruler and Governor of the universe, and He controls every event of our lives. We are altogether dependent on Him for the perpetuity of our lives, and all its attendant blessings. Let us address Him in sincerity and in truth, praying with the Spirit and with the understanding also.

From this lesson of our Saviour, on prayer, we learn that it is proper and our duty, to address directly our Father in heaven; to exalt Him as the best of beings, and to render to Him the highest gratitude and praise of our hearts; to ask for present and future blessings, for the pardon of our sins, and, to be kept from all evil. We learn that we must possess a forgiving spirit towards erring man, and act in accordance with our prayer, and use all the means within our power to obtain what we ask, and believe in the superintending care and control of the divine Being, submitting to the events of His providence and will, in all things. Also, that our language should be proper, and consistent with our real wants and what God has actually promised, and that we should be brief and avoid repetition.

How excellent the fruits of prayer upon the spirit and

temper of our minds. As I have remarked, here lies all the benefits of prayer. When in time of adversity and distress, what a comfort and relief, to unbosom our hearts to that Being who pities us as a father pitieth his children, and has in store just the blessings we need. Moses and the children of Israel, David and the prophets, Christ and the apostles, cried to God in their distress, and He heard them and delivered them, and their hearts were comforted. In some instances God wrought miracles to give them a temporal deliverance, and though this may not be done in our case, know this, that all things shall work together for good to them that love and obey Him.

If we feel to repent, and mourn for our sins, and are resolved to forsake them, and yield ourselves servants of righteousness, how natural and congenial to the heart to go before God in secret and confess them, and He who seeth in secret shall reward us openly. We are not to confess them to men, or before men—except in cases of personal offences—but to God, and the sincere heart feels eased of its burthen, and strengthened to overcome its evil propensities and to reform.

As we alone are to be benefited by our prayers, we see the propriety of secret prayer. Our Saviour retired alone, and taught his disciples to do the same, as it would be very inappropriate and unsuitable, in a promiscuous assembly to pray. Sometimes Christ took his disciples with him. And while tarrying at Jerusalem for the descent of the Spirit, the apostles and some other believers of both sexes were congregated in an upper room, secluded from the world, and with one accord, it is said they continued in prayer and supplication. There is not one instance of a public prayer meeting, such as is the custom among most religious bodies at the present day, to be found in all the history of Christ and the apostles. And yet what a loud clamor for the prayer meeting. I shall no doubt be considered a dan-

gerous heretic by many, for even presuming to call in question their propriety. But I cannot see how Christ and the apostles were justified in neglecting the use of such means, if they were so essential to the prosperity of the church, and the conversion of sinners, as our religious teachers pretend.

Again, they are not meetings of intelligence, instruction, and edification. No particular good in this respect results from them. Prayer, it must be kept in mind, must result in our individual benefit; consequently none can reap the good to be derived, but those who themselves pray. The apostle says, Col. 4: 2, 3. Continue in prayer, and watch in the same with thanksgiving, withal praying also for us, that God would open a door unto us, of utterance to speak the mysteries of Christ, for which, he says, I am also in bonds. And again, Pray without ceasing. By continuing in prayer, for ourselves and others, i. e. constantly breathing out our desires to God, we shall be kept in a frame of mind adapted to labor for our good and that of others, as well as for the glory of God.

How can you show that it is any better for you, or the church, or for the salvation of sinners, to pray in a public meeting, than to enter your closet and pray scripturally and understandingly for these objects there, according to the divine injunction? Indeed, how can you show it to be as good a place? All public religious meetings should be for the edification and instruction of the church, and others, by those qualified to teach.

Reader, just think of it—a public meeting called to pray to God! when this is, from the very nature of the case, a private and individual duty and privilege. There is neither reason, precept, nor example, in God's word, to justify a public prayer-meeting; and since they are attended with so much hypocrisy and evil, every enlightened pious person should reject them as a pharisaical burden imposed upon the church.

But it will be said, if Christ did not institute them, He has not strictly forbidden them, and therefore it is right we should hold such meetings. But stop, has not Christ told us how to pray, and in what place? If He has said, When thou prayest enter into thy closet and shut to the door, and pray to thy Father in heaven, are we to say, Yes, Lord, we will do this, and then we will go and pray as and where we please? I have heard ministers say to their churches, that they should come to the prayer-meeting right from the closet. Now, they had Scripture, and a direct command for the one, but no authority for the other. It is a simple question; there need be no controversy on the subject. Does Christ teach his disciples to pray publicly or privately?

As to stated family prayer, by one or more members, we have no command from the Lord, and consequently have nothing to say. If we follow the precepts and examples of the New Testament strictly, in the spirit and letter, we shall find no defects in the teachings or practical results.

With these brief remarks on this doctrine and duty, we submit the subject to the candid reader for his further investigation, hoping that he will not be deceived and mistake this duty, or neglect to pray and hold communion with his God.

THE SABBATH.

The Sabbath is a holy and religious institution, that belongs to the Christian system, and must not be overlooked in our presentation and defense of the teachings of God's word. It matters not how plain a doctrine or truth may be expressed and repeated in the Bible, man has sought out many inventions, and is not content till he has stamped

his own depraved impress upon it, and given it a bent and meaning to suit his own traditions and evil genius.

There is no law that was ever issued from the divine Lawgiver, and written on the tables of inspiration, plainer to be understood, and more clearly defined, than that of the Sabbath. And yet there is none about which there has been more controversy in the Christian church, and more want of union and conformity in its observance, than this simple injunction.

The whole institution rests upon the same principle that God observed and acted upon in his work of creation, when he made the world and all things therein. How did God arrive at the number *seven*, and the seventh day? By counting each working day. He worked six days, and then he stopped and kept the seventh, and hallowed it, as an holy day of rest. What was the principle and law then? Plainly this: work six days, and then stop and rest, and keep the seventh day as a Sabbath, doing no work therein. Gen. 2: 2. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his works which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his works which God created and made.

Because it says, On the seventh day God ended his work, we are not to conclude that He worked on any part of the seventh day; for in the first verse we are told, at the close of the six days' work, The heavens and the earth were finished, and all the host of them. Again, He rested, blessed, and sanctified the seventh day—all of it, not a part, and did no work therein. His work ended where the seventh began, and the seventh began where the sixth day ended.

God would now, after the fall, as man was obliged to labor to earn his bread, have him observe the same rule, viz.: work six days and then rest on the Sabbath. God would have man observe this rule for his own good. He

would need one day of rest, after six days of hard toil. Hence, says Christ, The Sabbath was made for man, and not man for the Sabbath. This, then, is the law, let me repeat: work six days, the next will be the seventh, and on this day suspend your work, and rest from your accustomed labor; it was made for you, and set apart, and is blessed to your use. This is the principle and law upon which the Sabbath is founded. You get at your seventh day by the same rule that God obtained his, viz.: by working six days. The next day is the seventh, counting from the first of your working days. It makes no difference when or where you begin to work. The seventh day is only to be observed as a day of rest from your accustomed labor the six days previous. God has not established the Sabbath day upon any other principle of law, neither can it be done. Hence the law reads, Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it. It is beyond dispute, then, that the Lord ended his work with six days, and did no work on the seventh. We see also that the Sabbath was made for man and not man for the Sabbath.

Man's physical nature requires one day of rest, after six of labor; and the experience of mankind has fully tested the wisdom and importance of this law. The six days labor establishes the law and necessity of the seventh day as a Sabbath, or day of rest. Man would never had a Sabbath, or needed one, if it were not for his subjection to labor. The day, in and of itself, is no better than other days. There is nothing in the rising and setting of the

sun on this day, or in the weather, the heat and cold, the storm and sunshine, and the general phenomena of nature, to indicate or to distinguish it from other days. Man is only, after the example of God, to count off his six days of labor, and then keep the next, which is the seventh, as a day of rest. The seventh day is connected with the six days of labor—of man's labor, not of God's.

Some have troubled themselves much about the seventh day, to know which day it was, reckoning from the creation, and the day on which God rested. Now, we have nothing to do with this. This is not the law. *Six days shalt thou labor*, and do all thy work—that is, all that you can, and are permitted to do, previous to the seventh, and you may know which the seventh is, if you have counted your six days of labor. Unless man works six days, he has not a seventh day of rest, and no rule of getting at a Sabbath. You cannot have a seventh-day Sabbath without six days of labor previously; and hence, where the law of the seventh day, or Sabbath, is given, there you will find your six days' labor connected with it.

Six days may work be done : but the seventh is the Sabbath of rest—it is holy *unto you*, and unto the Lord, because He has sanctified it, or set it apart for man's use and particular benefit. Whosoever doeth any work therein, that soul shall be cut off from among the people. Exod. 31 : 15. Also 35 : 2. Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord : whosoever doeth work therein shall be put to death. How plain the law. We are to have no concern about anything, only to observe and work six days and keep the next, which is the seventh, as a day of rest, and in obedience to the Divine command. Lev. 23 : 3. Six days shall work be done, but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein : it is the Sabbath of the Lord in all your dwellings.

A convocation is an assembly of a church, or council—a meeting for religious worship—so that we are not only to cease our labor on the seventh day, but to keep it in holy convocation, or religious assembly and worship. See also Deut. 5: 13. I have quoted from the statutes sufficient to make the law familiar and plainly understood, and there need be no misunderstanding. It is plainly our duty, and in accordance with God's established law, that we shall keep every seventh day as a Sabbath of rest from all servile work, and convene expressly for His worship.

It is not whether we keep Saturday or Sunday, or any other day as our Sabbath, but do we keep the day following our six days of labor, as the Sabbath—that is the law. What if we call this the first day of our week in our calendar, is it not the seventh, counting from our first day of labor? If so it is enough; we answer precisely the law. Those who keep Saturday as their Sabbath, must commence their working day on our Sunday. Their Sabbath, however, is no more correct or acceptable to God than those who commence their working days on our Monday. Both keep the law, because both keep the seventh day counting from the first day's labor.

I have said that it was impossible to found the law upon any other principle than this. If there was a certain twenty-four hours, which we call a day, that was to be observed without any reference to our six days' labor, and *that* God had named *the seventh day*, we must have some knowledge of the geographical point where this time begins and is to be reckoned from, as it would differ from all other parts of the world. If God should begin with the line at Palestine, it would differ more than seven hours with the time at New York, and more than twelve hours at the Sandwich Islands, &c., so that it would be impossible for all nations to have the same working days, and same twenty-four hours as a Sabbath, all at the same time.

There can be no more uniformity in man's working days, and consequently in his seventh day or Sabbath, than the diurnal revolution of the earth will admit.

But *all* men, and *all* nations can work six days and then rest one, and keep it as a Sabbath. In the same nation, and in the same degree of longitude, there should be a uniformity in obeying this command. The Jews in Palestine had their regular working days, and Sabbaths, and no one was allowed to observe any other arrangement. And it should be so in this country. Where a part begin their working days on Sunday, and a part on Monday, they greatly disturb each other on their Sabbath, and the seventh day by either party cannot be kept as it should. In this way, while both would keep the law of the Sabbath, they both break it.

We call our Sunday the first day of the week, yet it is the seventh, or next after six days' labor. This is our national Sabbath, and established and defended by law, and every person should be made strictly to observe it. If it is right that the civil arm should protect and defend any of our religious rights and institutions, it is right that they should protect and enforce the law of the Sabbath. Some undertake to teach that the moral law of the Sabbath is not now binding. But who abrogated it? Certainly Christ and the apostles did not. And if God has any where done it, where and when did He do it? Christ and the apostles kept the Sabbath, or seventh day, as observed by the Jewish nation. They did not countenance the pharisaical superstitions and traditions concerning the day, but showed them how to keep it as they should, viz: by assembling together for worship, and doing acts of righteousness.

The law to work six days, and then keep the seventh as the Sabbath, is as binding now as when God gave it to the Church. One great sin that God charged upon the Jews

was, their profaning His Sabbath, that He had given them as a day of rest and worship. And it shall come to pass, He says, If ye diligently hearken unto me, to bring in no burden through the gates of this city on the *Sabbath Day*, but hallow the Sabbath day to do no work thereon, then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses they and their princes, the men of Judah and the inhabitants of Jerusalem: and this city shall remain forever. Jer. 17: 24. 25.

If the Sabbath ever was of any importance to man, it is of the same importance now. If it was instituted for the good of man, temporally and spiritually, he needs all the blessings to be derived from it still. Besides, God is not a Being to decree to man a moral law, and then disannul it. A moral law is as necessary and important to one generation as another, and in one age of the world as another. And if God was displeased with his ancient people for not keeping the Sabbath holy, according to His command, He must be equally so now, under the light and privileges of the gospel. There can be no more reason for abolishing the Sabbath under the gospel dispensation, than there was for its abolition under the Jewish. Man needs the rest just as much now as then; and he needs the time for religious assembling and worship and all its spiritual advantages equally as much. Indeed, there is not one blessing that this institution confers on the church or the world that can be dispensed with.

It is said that Christ did not distinctly command us to keep the Sabbath, and therefore it is not binding. Did He command us not to do it? Did He not say, follow me? I am the way, the truth and the life. And did not He and his apostles keep the Sabbath day holy? And can we follow Him, and his apostles, and not have a Sabbath? We might attack with equal propriety the ordinances, and, in

fact, every institution of the gospel, and undertake to abolish them.

Let the reader, then, understand that as Christ said the Sabbath was made for man, that man needs it, and God has given it His decree and high sanction, and commanded us to keep it as a statute forever. Our Sabbath mails, papers, railroad traveling, steam-boating and other public business acts transacted on the Sabbath are to be regarded as high-handed transgressions of God's law, and as violations of the moral rights and privileges of society. The Church and society have a claim to the Sabbath, to enjoy it in peace and quietness without being disturbed. And every professed christian nation should be strictly a Sabbath keeping—not breaking—people. No Church or nation need expect to prosper without they observe, as God has commanded them, the Sabbath.

CHAPTER VIII.

DOCTRINE OF HOPE.

Hope is a term applied to our desires, expectations, and confidence of future good. We do not desire and confidently look for evil, for adversity, and misfortune, but for good—for something to better our condition, and render us more happy. Neither do we hope for that we already possess; hence, the temporal good we seek is future, and is the subject and burden of our desires and expectations.

Hope brings comfort and consolation to the mind, in proportion as we value the good we desire, and the means we have to obtain it. If a man is poor, and in ill health, and has no means to accumulate wealth but by his own industry, his hope of becoming rich, and enjoying riches, could afford him no great joy and consolation. Everything, seemingly, would be against such a hope. But, on the contrary, let a person possess health, talents, and the means to obtain property, and his hope is strengthening, buoyant, and cheering to his mind, and he pursues his object with great confidence of success.

Hope, when applied religiously, embraces all the future good that we have a right to expect and desire, as a reward to virtue, and holy obedience. This hope cannot fail to impart the highest comfort and consolation of which we are susceptible, as it is founded on the immutable promises of God. We have to rely entirely on what He has pledged to us as the reward of righteousness; for no other being can bestow it.

The first thing to be noticed in discussing the subject of the Christian hope, is, the nature of it. And this we shall find to be adapted to our real wants and necessities. If a man, in affluent circumstances, had committed a crime against the government of his king by which his property was confiscated, and his life forfeited, and he himself confined in prison under the sentence of death, there could be no hope for him, unless the king, from certain considerations is pleased to show him mercy, and grant him a pardon. A promise of pardon, on condition of repentance and future obedience, would inspire him with hope, if he found it in his heart to repent and obey the law of his king. His circumstances and necessities would determine the nature of his hope. What he would most desire and hope for, would be to be freed from the penalty of the law touching his life, citizenship, property, and honorable standing in society. If the king restored him to his former standing, it would be all he could reasonably ask.

So with man. He was once in high and honorable standing with his King and Maker; he was rich in every blessing, earthly and heavenly, that he had a capacity to enjoy. He owned the whole earth, and had unlimited power and dominion over the beasts of the field, the fowls of the air, and fishes of the sea, and to eat of every fruit that grew, with only one exception. There was no defect in God's creation, and man had no capacity for any enjoy-

ment which was not amply met in the rich provision he had made.

By this one act of disobedience, man forfeited his life, and his inheritance, and all that God had provided and promised him. The penalty of death rested upon him, and there was no ray of hope to illumine the darkness of his moral condition, unless God in his infinite mercy and wisdom could devise some plan to restore him. This he has done. And he has promised nothing more. God could do nothing more than to restore man to his former standing and inheritance, without rewarding and blessing him for his iniquity, and reflecting discredit upon his first designs and arrangement.

All that God can do, then, and all that he proposes to do, and all that man can wish or desire to have done, is his restoration to his former standing and inheritance. As God has pledged this, through his Son—as we have previously shown—we learn the nature of man's hope, and know what it embraces. It embraces just what man's wants and necessities demand, and no more nor less. Man wants to be freed from the penalty of the law, and have access to the tree of life, that he may live for ever, and his inheritance restored, or his dominion and possession of the earth as pure from the curse as when he lost it. This is the burden of his expectation and desire, and *this* the nature of his hope.

The Christian's hope, then, embraces a restoration of all that was forfeited by Adam and Eve's transgression. Nothing more is promised, nothing more is needed. By one man's transgression, sin entered into our world, and death by sin, and so death passed upon all men, for that all have sinned. In consequence of this, the first thing embraced in the true gospel hope is a resurrection from the dead. This is the first thing in order, and the first in importance.

The apostle Paul says, If there is no resurrection of the

dead, then Christ is not risen, and our preaching and faith is vain, and they that have fallen asleep [died] are perished. If after the manner of men I have fought with beasts at Ephesus what advantageth it me, if the dead rise not ? let us eat and drink, for to-morrow we die. The apostle does not speak of any hope that lights up the future, and embraces heaven and a happy state of existence, without a resurrection. And if it was true that the gospel hope secured to us rich blessings of future happiness and glory without a resurrection, the apostle's reasoning and assertions, in this fifteenth chapter of Corinthians, could not be correct. If the righteous possess immortal, rational souls, that are not affected by death, but ascend immediately to heaven, and are happy there in the presence of God, our preaching and faith is not vain if there is no resurrection, and they that have fallen asleep in Christ are not perished ; and it would be of infinite importance and advantage, if the dead should not rise, that he had suffered persecution at Ephesus, even if he had been obliged to fight literally with beasts.

He makes everything depend upon the resurrection, for the existence of Christ, and the saints after death, and declares plainly that if the dead rise not, we may eat and drink and do what we please, and give ourselves no concern, for to-morrow we die, and that is the end of us. It cannot be, then, that the righteous possess immortal, rational souls, and go to heaven when they fall asleep in death, and in Jesus. Besides, heaven is not embraced in the Christian's hope, and he has no grounds to desire, and with confident expectation look towards heaven as his home and future state of happiness ; for God has never promised him heaven.

It was not *heaven* where Christ is gone, and God resides, that man lost by transgression. It was this earth in its beauty and Eden state. Did God, in the commencement,

design man to inhabit this world, and did he give it to him as his inheritance? And because man has transgressed, has God abandoned this design, and in his redemption does he propose to take him away to heaven? Would this be more wise than to redeem man, and the creation, from the curse man had brought upon it, and so restore all things as at the first, and at last perfect his original plan? No, no, dear reader; God is not such a being as this. His counsels will stand and he will do all his pleasure. And it is His pleasure to save his creation, and restore such as will accept of pardon, on the conditions of the gospel, to their first estate and blessed inheritance. This is God's only design, and man's only hope. Hence, death is a state of unconscious sleep—a repose till the last day and end of probation—when the voice of Christ, and the last trump shall awake them from their death-sleep into the likeness of Christ, and they all begin anew to live, and all restored to the possession of the restored earth.

Upon this foundation, and truth, Christ based his promise of future good to his disciples. And this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day. But suppose that He should not resurrect them at the last day, would He lose them? or would He find them all safe in heaven, where some of them had been for thousands of years praising God? This expression, That I should *lose nothing* but raise it up *again* at the last day, plainly implies that they are lost and perished, as the apostle says, without a resurrection.

The first thing, then, in order and in importance, as I have remarked—the first future good that the gospel hope embraces, is a resurrection from the dead. If the dead rise not, all that the Father has given to Christ are lost, and they that have fallen asleep in Him are for ever perished. Christ does not recognize them as in heaven, and

happy, or in any other place, without he raises them up to life again.

Paul, in pleading his cause before the high priest and council, connects the hope with the resurrection. Acts 23 : 6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee : of the *hope* and *resurrection* I am called in question. The resurrection is founded, as we have seen, on the fact that men are dead, and in as unconscious a state as they were before they were created ; consequently, the Christian looks to the resurrection as the first thing of importance embraced in his hope. Of this blessed hope of a resurrection to immortality and glory, the apostle was called in question, and suffered in the course of his ministry many things, and at last death, for cherishing and propagating such a hope.

Again, before Felix, the governor, he confesses that after the way which the Jews call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets ; and have *hope* toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. The apostle's hope here embraces the resurrection as the first great blessing. He had hope toward God, and that hope was that God would raise the dead. Then would he be sure that all the other objects embraced in his hope would be realized.

Acts 26 : 6. And now I stand and am judged for the *hope* of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come ; for which hope sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead ? Here the Apostle places the fulfillment of the

promise made to the Jewish fathers, on the truth of the resurrection, and declares that the twelve tribes were constant in their service day and night, hoping to reach the fulfillment of the promise which lay beyond the resurrection.

All the Scriptures that I have brought to bear upon this point, go to establish this one great fact, viz. : that the future state, with all its promised blessings to the righteous, is entirely dependent on the resurrection. If the *dead rise not*, then is all preaching, faith, and hope, vain. There can be no hereafter—no fulfillment of future blessings, or reward of good or evil. Hence the first thing that the Christian looks forward to, or the first great blessing of future good is the resurrection.

In the Apostle's letter to the Phillippians, he says, Yea, doubtless, and I count all things loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through faith of Christ, the righteousness which is of God by faith. That I may know him and the *power of his resurrection*, and the fellowship of his sufferings, being made conformable unto his death ; if by any means I might attain unto the resurrection of the dead. To gain this resurrection—such an one as Christ's—would be to gain a great prize. To know the power of *his resurrection*, is to know and experience the change from mortality to immortality ; from dishonor to glory ; from earthly to heavenly.

The resurrection ended Christ's sufferings on earth, and introduced him to a throne of dominion, power, and glory, and all the happiness of God in heaven. And the resurrection of the saints will end their trials, labors, and pains on earth, and introduce them to a throne of glory, power, and happiness, with Christ in his kingdom. Hence the

Apostle longed to attain to this blessed resurrection, and counted all other things as nothing in comparison with this great attainment. David said, I shall be satisfied when I awake with thy likeness. All the saints will awake in the resurrection with Christ's likeness, and it will be their first meeting with Him, and the first time they have ever appeared in his likeness. They will then be born of God, and become his sons and daughters indeed, being the children of the resurrection; and as they have borne the image of the first Adam, the earthy, from this birth or resurrection they will bear the image of the second Adam, and the heavenly.

Whoever overlooks the literal resurrection of the dead, overlooks one of the first and most important doctrines and blessings of the Christian's faith and hope. And yet how few professed Christians seem to speak of the resurrection as an essential item in their hope. This arises from their absurd notions of the immortality of the soul, and its lodgment in heaven at death, in a state of perfect bliss, independent of the body. When this evil plant is rooted up—as it surely will be—and the true doctrine of the resurrection is understood, then, and not till then, will this part of the Gospel hope be understood and appreciated in the Christian world, as its importance demands. To hope that an immortal soul will be happy, and go to heaven at death, and undertake to defend such a faith from the Bible, is most vainly to deceive ourselves, and to turn the Scriptures to the support of the most wild, extravagant, and fanciful heathen dogmas.

If we are possessed with an immortal soul, we cannot hope it will be happy; for it is impossible for immortality to suffer. Immortality, defined by any language under heaven, does not admit of pain and suffering. Of what use would immortality be to the saints at the resurrection, if it did not free them from the ills and pains of sin, and this

mortal life? And if it is admitted that the putting on of immortality will thus free the body from pain and suffering, how can the soul, if it is immortal, suffer pain either in connection with or without the body? When it can be shown that immortal beings suffer pain, and are susceptible of afflictive judgments, a new discovery in knowledge and revelation will be made, and then will it be shown, also, that the saints in their immortal state in the kingdom will be subject to additional pain and distress. And I may add further, that it would then be shown that the Bible is false and speaketh a lie.

Immortality is the second great blessing embraced in the Gospel hope. The Gospel plainly inspires man with ardent desires and hope of immortality. There is in man a great dread and fear of death. It is, to him, the *king of terrors* and the greatest of enemies; and there is nothing he desires so much as to be rid of death and live forever. But he sees mortality written on everything around him, and feels, in his very nature, that the seeds of mortality and dissolution are sown.

Revelation brings to him the fact, that if man dies he shall live again. With this truth, the all-important question impresses his mind, Shall he die again? The glory of this cheering and important truth of his resuscitation—his reproduction and coming up into life again, is eclipsed, and he can see no particular beauty, and experience no degree of comfort in it, if he is to die again. To live another life of mortality, and have to die again, is by the best of men not to be desired. Consequently the Gospel, in the promulgation of the doctrine of the resurrection, would fail to interest men and inspire them with cheering hope, unless this important question is answered.

There is no source from which man can derive any knowledge of immortality, but by direct revelation. Hence saith the Apostle, Be not thou, therefore, ashamed of the

testimony of our Lord, nor of me his prisoner ; but be thou partaker of the afflictions of the Gospel according to the power of God ; who hath saved us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and *brought life and immortality to light* through the Gospel.

When God at the beginning devised the plan, and conceived the object and purposes of creation, He made provision for man's immortality. He provided a tree of life, for the express purpose of perpetuating his existence. He saw fit to put man upon probation, and make him a candidate for immortality. Man did not, however, stand the first trial—he transgressed, and lost all right and title to the tree of life. His doom was now sealed forever, and nothing but darkness, despair, and death, without one ray of hope, engulfed him. But a compassionate God had a plan that made provision for a failure on the part of man, and through his Son Jesus Christ another tree of life was given, and he put upon a second trial and probation. In this second arrangement, Christ is the resurrection and the life, and to all that will eat of Him, and become obedient to his will, He has, in his system of redemption, abolished death, and brought life and immortality to light.

Without Christ, the human race are doomed to an eternal night of darkness and death. And it is the substance of the Gospel, and its grand and glorious object, to bring life and immortality to light ; to show to man that it is provided for him, and upon what condition, and how he can obtain it, and how God can be just in bestowing it upon him. It is brought to light in the Gospel : the whole plan and system is there perfectly delineated, and may be understood, and the darkness of man's destiny dispelled by this

glorious light and knowledge. This is conclusive evidence that man does not possess inherent immortality. We have no knowledge of any such immortality, only as Christ proclaims it in his Gospel, and there discovers it to our understanding. But if we had it inherent in us, we should know it of ourselves, and Christ in no sense could be said to bring it to light.

The Gospel, then, not only proclaims to man a resurrection, but assures him that if he falls asleep in Jesus, he shall put on immortality, and die no more, neither shall he suffer any more pain. Christ pledges him *this*; therefore it is a subject of hope—a subject of ardent desire and confident expectation to them, who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life. We have got to be interested enough, to seek it as a blessing worthy to be obtained by a patient continuance in well-doing, or we shall never obtain it. Ye will not come unto me, says Christ, that ye might have life. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him might not *perish*, but have everlasting life. These are only a few sentences of the Gospel that bring life and immortality to light, and they are conclusive evidence that man is naturally destitute of it, and must seek it with all the heart, by believing and obeying Christ, and continue with patience in well-doing.

The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ. If immortality and eternal life is the gift of God, we are destitute of it until He imparts it to us. But God will never immortalize sin and sinners, for it is written, he will make an end of sin and sinners, and that Christ will destroy all the works of the devil. Therefore, this gift is not bestowed on the sinner as a reward for sin, but on those only who turn from their sins, and become Christ's obedient servants. It is

the reward of righteousness, and not that of sin. He that soweth to the flesh shall of the flesh reap *corruption*; but he that soweth to the Spirit, shall of the Spirit reap *life everlasting*. Those that sleep in Jesus will God bring with him, that is, with Christ, when he shall come to raise the dead, and reward every man according to his works. They will awake in Christ's likeness, this mortal shall then put on immortality, and *then* shall be brought to pass the saying, Death is swallowed up of victory; O death, where is thy sting? O grave, where is thy victory?

How vain and heathenish the idea, that the righteous, slain by the great enemy *death*, have in such an event gotten the victory, and can sing this song of triumph. When did Christ triumph over death? Not till He rose from the tomb. Neither will the saints shout victory till their resurrection, when this mortal shall put on immortality. How do they get the victory over death? by having this mortal clothed with immortality; this places them beyond the reach of death, or any pain and suffering, for as we have remarked, immortality cannot die or be afflicted.

All who teach the universal immortality of mankind, teach their universal salvation, as we have previously shown. Let it be understood, then, that immortality is brought to light in the Gospel, and that it is the gift of God to the righteous only, to be received at their resurrection. Therefore, we say, it is the second thing in order, in the Gospel and Christian's hope. Then will the saints partake of the divine nature—this natural body having become spiritual, moulded and fashioned like Christ's most glorious body.

The doctrine of hope embraces, as the third great blessing, the eternal union of Christ and his saints. As Christ is the second Adam, the Lord from heaven, and as he is to be the everlasting Father of all his redeemed children, it is proper and greatly to be desired, that they should be per-

sonally united, and live together, and share in the same inheritance and glory. This would add exceedingly to the happiness of the saints, and consequently it will be granted ; for no good thing will He withhold from them that walk uprightly. The desires of the righteous shall be granted. The Apostle asks, What is our hope, or joy, or crown of rejoicing ? Are not even ye in the presence of Christ at his appearing ? Will not this be the crown and height of your joy and rejoicing ? It is, indeed, a sublime theme of contemplation, and an important branch of the Christian's hope.

It is considered an honor to be coveted, for earthly subjects to be received into the presence of their King ; and but very few select persons are permitted to dwell in His presence. But Christ will honor all his subjects with an audience, and take them to dwell in his immediate presence forever.

To quiet the fears of his disciples, and to console their troubled hearts, excited by the intelligence that He must soon leave them, Christ utters this truth, That He would come again and receive them to himself, that where He was there should they be also. He inspired them with this hope and truth, that they would not always be separated, that it was his design ultimately to receive them all to himself. Before, however, they can come into His presence, He must actually appear personally, or, as He says, Come again and receive them to himself. If they possessed rational and immortal souls that went immediately to heaven at death, they would all go to Him, instead of His coming again to them. But there is no intimation of this ; the truth will stand as He states it, I will *come again* and receive you to myself, that where I am there ye may be also. When He thus comes, He will send his angels and gather together his elect from the four quarters of the globe, from one end of heaven to the other. This will in-

clude all the righteous dead; and all the righteous living, and it will be their first meeting with Him in an immortal state. Christ will raise them up at the last day, and change the righteous living, and both will be caught up to meet Him in the air, and will ever be with Him.

The change from mortal to immortality will be all together, and at the same moment, in the twinkling of an eye, so that the saints will all commence their age of immortality at the same point of time; one will not be older than another, all will be of the same age. Truly, as the apostle says, It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. We are now his sons, by being begotten by the word, and are made to conform to his will and righteous commands; yet we are not born in his image, or changed in our nature, and it doth not yet appear what we shall be, when He comes and changes us to his image, and fashions us like himself, and we are made to partake of the divine nature. Then we shall see Him as He is, and our glorious state will fully appear. We shall then return and discern between the righteous and the wicked, between him that serveth God and him that doth not serve Him. Those that are gathered to Christ, will be made to shine as the sun in the kingdom of God—He will come to be glorified in them, and admired in all them that believe.

This truth was cheering to the desponding hearts of the disciples, from whom Christ separated and was taken up into heaven, and it is a soul-stirring truth that has animated the saints in every successive generation. To meet Christ personally, the saints at the same time will meet each other personally, and all the retinue of heaven, for He will come attended with angels and all the heavenly hosts. They will mingle from this time only with holy society, and live with Christ in his kingdom, out of which

will now be gathered all things that offend, and them that do iniquity.

This brings us to notice the fourth great blessing embraced in the Gospel hope. In this mortal state the saints have been obliged to mix with sin, and sinners; their righteous souls, like Lot in Sodom, have been vexed from day to day by the filthy conversation of the wicked. They have been made to hear all their horrid curses and blasphemy, and to witness their crimes and great wickedness, and they have longed to be delivered, and prayed that the wickedness of the wicked might come to an end. This desire, therefore, of the righteous shall be granted. In the Gospel, when the righteous put on immortality and enter upon their glorified state, we have the pledge that the wicked shall be destroyed. Consequently this is to be regarded as another item of no small account in the Christian's hope. It is a wise and benevolent arrangement of the Almighty, that the wicked who refuse his counsel and will not be reformed should be destroyed, and become as a thing of naught. They are a moral nuisance in God's universe, and cumberers of the ground that is to be occupied by Christ and the saints. Hence they are called tares, stubble, chaff, bad fish, thorns, goats, and numerous other things to express their real character and worthlessness, and to show how God will destroy them root and branch.

The Lord preserveth all that fear Him, *but all the wicked* will He destroy. God never made any provision for the perpetuity of the wicked. It was not for them that He made the world and all things therein; but for the righteous and holy. And when man became wicked, God declared his death and destruction—not the continuation of his being. If the wicked were kept in misery and conscious torture, while the righteous were preserved in the kingdom of God, their sympathies would be so wrought

upon, unless they were changed into monsters, that not a single note could they swell of praise to a Being possessed of an attribute of such enormous injustice and cruelty.

What God proposes, and what will be for his glory and praise, and to perfect the happiness of the saints, is, to create again a clean universe ; to gather out of this world all things that offend, and them that do iniquity, and cast them into a furnace of fire, and destroy them forever. Then the righteous can shine forth, and shout the high praises of God in the kingdom, in harmony with all the heavenly hosts, without being effected with the misery and torture of a single intelligent being. All persons who rationally consider the subject, must acknowledge that there could be no heavenly state, in any part of God's dominion, to the saints, without an extermination of evil and all its consequences. While the Gospel, therefore, proclaims life to the righteous, it is a herald of death to the wicked. The righteous are inspired with this hope of life, and the destruction of all their enemies.

The fifth great blessing to the righteous, embraced in the Gospel hope, is, the inheritance of the saints.

As God designed this earth originally to be possessed by holy beings, and as He created it for that purpose, his whole object is lost, and His purposes and plan fail entirely of an accomplishment, unless He restores it to the saints. To say that God undertakes to secure a definite object, and accomplish a definite purpose, and then fails in the attempt, is to destroy His attributes, character and government. His purposes must stand, and all his objects be attained, or He is not the divine Being we declare Him to be, or that He is declared to be in the Scriptures. But his purposes and counsel *will stand*, and his great object in the creation *will be secured*, and He *will do* all his pleasure.

God gave to our first parents unlimited power and do-

minion over all the earth, and the things therein. And with Abraham he makes a covenant, and pledges to him and his seed that should serve him, the same inheritance, showing conclusively that he had not abandoned his original design. This seed had direct reference to Christ and the redeemed saints. The apostle says, He saith not, and to seeds as of many, but to *one*, and to thy seed, which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise. Know ye; therefore, that they which are of faith, the same are the children of Abraham, for the promise that he should be the heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith; who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

By this, we learn, that when God told Abraham to look towards the four quarters of the globe, viz., north, south, east, and west, he included, and God meant the whole world, which he said, I will give to thee, and thy seed after thee, for an everlasting possession. We learn also, that Christ is that seed, and all that are associated with Christ, and have the faith of Abraham. And, hence, God's subsequent promises all along made to this spiritual seed, are that they shall inherit the earth with Christ. I will turn and overturn it, and overturn it, till he whose right it is shall come, and I will give it Him. His dominion shall be from sea to sea, and from the rivers to the ends of the earth. With righteousness shall He judge the poor, and reprove with equity for the meek of the earth, and He shall smite the earth with the rod of his mouth, and with the breath of his lips shall He slay the wicked. The beasts, if any, will be as harmless as at the first, and there shall be nothing to hurt or destroy in all God's holy mountain; for the earth shall be full of the knowledge of the Lord, as the

waters cover the sea. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

As sure as Christ is the second Adam, and the seed of Abraham, and the Son of God, just so sure will He establish his kingdom on the earth, and possess it with all his saints for ever and ever. God has never revealed any other plan, or intimated that Christ and the redeemed were to have any other inheritance. The world was made to be possessed by holy beings, and filled with God's glory, and so it *will be*. The wicked are only probationers, and when his present gospel age ends, time and probation will end with them—they will be slain, and Christ and his saints take possession. It will be so renovated and cleansed by fire, and newly created, that it will become incorruptable, undefiled, and that which will not fade away.

The hope of the gospel, and of the Christian, embraces this earth thus fitted up, wherein dwelleth righteousness, and where no mortal foot can tread, or pain and sorrow be felt, or death enter. Since the fall of Adam, the saints have had no rest ; no continuing city, or abiding place ; the wicked have usurped the authority and held the sway through every successive generation ; but the righteous have sought one to come, and not without the strongest hope and confident expectation of obtaining it. It is pledged by the Almighty, and heaven and earth will sooner perish than his word fail. It is God's good pleasure to give the saints the kingdom and establish their reign on the earth. Hence, the hope of the gospel has been like an anchor to the pious soul, sure and steadfast, and reaching beyond the veil of mortality, to those things

enduring as the eternal. The saints are heirs of God, and joint heirs with Jesus Christ. They may be poor as to this world's goods, but they are *princes*, and *children of a King*, and shall inherit all things. The hope of the gospel has inspired them with moral courage, and sustained them in the midst of persecution, imprisonment, banishment, torture, and death. Hence, it is called a good hope, a lively hope, and a blessed hope, and one that maketh not ashamed.

Let every professed Christian understand the true gospel hope, and know what it embraces, that he may have an intelligent hope and faith, and not run as uncertain, and be looking and expecting for something that God has never promised, and that he will never realize. It is because the hope of the gospel is so little understood, that I have thought it important to give it a distinct notice in this work. All its items are embraced in the great plan of redemption, and have been previously discussed, but not arranged under this form, and for this definite object.

You hear persons talk about possessing a hope, and about the gospel hope, but you come to interrogate them on the subject, and they are as ignorant of its real nature, and what it embraces, as the most stupid heathen. They have no knowledge of the real importance of the resurrection, and of its connection with the Christian's hope, and of immortality, and of their personal union with Christ, their freedom from sin and sinners, and their inheriting the earth. They have no idea that these great and glorious blessings make up the hope of the gospel. They hoped that God would take them to heaven when they died, and that they should obtain something, and see something nice and glorious, but what it would be, they had no conception.

Let such ignorance pass. Be instructed, and know that God has plainly revealed everything for which we are to

look, hope, and desire, of future good in the gospel, and unless we embrace this hope as it is there proclaimed, we are living without God, and without hope in the world.

How amazing the love, compassion, and condescension of our Heavenly Father towards the human race ! How wonderful and glorious the plan of our redemption ! Man is prisoner of hope. However wayward and fallen, the voice of a merciful Redeemer calls after him. However dark and ignorant, wisdom invites him to listen to her instruction, and attend to know understanding. However burdened and weary, the Saviour says, Come unto me and I will give you rest. However distressed by sin and condemnation, Christ's name is worthy of all acceptation, being able to save to the utmost, all them that believe and obey the gospel. Hope then in God, and you shall be brought to praise Him and enjoy his glorious presence forever.

CHAPTER IX.

CLOSING REMARKS.

We might extend our remarks and swell this volume to double its size, but it is not in our province at present to do so. We have brought forward the doctrines of the Christian faith, which it was our original design to present, and after a few considerations on the importance of truth, and the inconsistency and sinfulness of error, we shall take leave of the subject.

If we would be wise for ourselves, and enjoy an intelligent faith, we must come to the fountain head, and search the Scriptures daily, with a zeal and determination to understand them. They are either of vast and eternal importance to us, or they are of no account whatever. They are a chart and guide that points out correctly our path, that leads to a high, holy, and happy destiny, or they are a splendid fiction.

But who can pronounce the Bible *false*? Who can say that it does not bear internally the marks of its own divinity, and upon its sacred pages the impress of the Godhead?

The scoffing jeer of infidels at some unimportant discrepancy in the historical accounts, dates, names, and numbers, does not meet the point. What is the religion and morality of the Bible; its doctrines and precepts? Are they consistent with the character and attributes of a righteous moral Governor, and with man's moral condition? This is the point. And who is prepared to disprove the sublime doctrines, precepts, and morality of the Bible, and say they are not rational and divine? Where can you find a better code of moral law, or one better adapted to man's moral nature, or consistent with the Divine administration, than is contained in the Bible?

The world has stood at least six thousand years, and where human genius and philosophy have departed from the Bible, they have as yet failed to give us any thing that is worthy of a comparison with its pure principles and holy injunctions. It must be left to speak for itself, untrammelled by human philosophy and tradition, otherwise there is no divinity in it. Here lies the secret of infidelity. It is man's work with the Bible that makes infidels, and not the Bible itself. And infidelity will be fostered and perpetuated as long as the different sects in the Christian world enforce their peculiar interpretations and traditions along with the Bible.

The Roman Catholic Church will allow you, in this country, to read the Bible, but you must read and believe with her interpretations, or be anathematized as a heretic, and cast out of her communion. So the Episcopalian, Presbyterian, Baptist, Methodist, and almost every sect in Christendom act upon the same principle. The writer is a living witness to this truth, and is associated with hundreds of others that have been condemned and turned out of the church, for no earthly reason only because they have dared to read the Scriptures for themselves, and fail-

ed to find some portions of the creed and traditions of their respective denominations in it.

The Protestant Churches do not, like the Romish Church, profess to be infallible in doctrine, but they *practice* upon this principle. They will, *practically*, no more allow the right of private judgment to their members, in matters of faith and doctrine, than the Roman Catholic Church. A person may be honest, sincere, and acknowledged a good Christian in every other respect, but if they have obeyed Christ, and the injunction of the apostles, and searched the Scriptures, and that daily, to see for themselves the foundation of their faith, and if they fail to find the creed of the church there, or any portions of it, and teach men so, they are declared heretics, and an inquisitorial court is held, and the heretical person must be examined, not according to the Bible standard, but according to the *creed and traditions of the church*, and they are required to retract or hear their sentence of condemnation and excommunication.

And have they the privilege that Paul had before a heathen Prince, a privilege to speak for themselves and defend their faith? No, this is not in accordance with the spirit and genius of such ecclesiastical tribunals. The offending person must only hear the accusations, and the voice of the court, and as sheep before shearers are dumb, so they are not permitted to open their mouths. There may be some exceptions, but in ninety-nine cases it is true, and those that have passed the inquisitorial judgment, will bear me witness that this is true. But let the consequences be what they may, we are under the most solemn obligations and fearful responsibility to search the Scriptures, and believe the truth. Christ bids us to be courageous, and fear not them that kill the body, or when you are brought before *rulers*, but fear Him who is able

to destroy you, life and body, in the lake of fire, which is the *second death*.

Error is inconsistent with the character and attributes of a holy and righteous God. There is no error or defect in the Divine character; none in his wisdom, goodness, power, and government. Consequently, it cannot be in harmony with his will and character, that any of his intelligent creatures should be in error. He cannot be glorified in them, and by them, only as they receive and abide in the truth. As error would be a stain upon the Divine character, so it is upon the moral character of man, and unless the stain is removed, and he becomes sanctified in and through the truth, he can never be admitted into the presence of God, and enjoy the society of heavenly beings.

Error is inconsistent with the plan and purposes of God, in the creation of this world. This is discovered in the pleasure which the Almighty manifested, when he pronounced all things which He had created to be *very good*, and in his strict command to man not to transgress. As there was no error in the physical world, but all was beauty and harmony, so He designed it should be in the intellectual and moral world. God declared his purpose to have this earth peopled with pure and righteous beings, and when man brought error and sin into the world, He at once disclosed his determination to destroy it, and utterly exterminate it from the universe.

As it would be inconsistent for error to exist among the angels that minister in heaven, it is equally so for it to exist and be perpetuated among rational men, in this lower world. Though man was made a little lower than the angels, yet as he was fashioned in the image of God, and endowed with intellect and a moral nature, it is equally inconsistent for him to err, and it can no more be reconciled with the plan and purposes of the great Architect of the universe, in bringing man into existence. Can it be said,

that God designs *that* to exist and be perpetuated, which He declares He hates, and against which his whole moral nature and attributes stand in opposition? By no means. Either God must change his nature, and his purposes, in the destiny of man, or error and sin must be exterminated, and cease to exist. Hence, the fearful doom pronounced upon all those who reject the gospel, and refuse to be converted to the truth, and turn from the error of their ways. They must be destroyed—put out of existence. The nature and attributes of God, and his purposes in man's existence require it. Let this be kept in mind, that if sin and error exist, they exist by God's permission, and He cannot permit it without destroying his own character, attributes, and purposes.

Error is inconsistent with the efforts and means God employs to give man the truth, and eradicate error from his mind. If the Almighty puts forth efforts and uses means to accomplish a certain end, it must be conceded that they are efficient, and adapted to accomplish the end desired. What are the means God has and still employs to correct man's errors and give him the truth?

First: God has given man his word; a revelation of his will; a code and statute of moral law. In this revelation God has kept back nothing important for man to know respecting himself; his own person, character, and attributes; his designs and purposes in the creation of the world and man's existence; the principles of the divine administration, and the wonderful and mysterious plan of redemption. If God had not spoken to men and undertaken to be their counsellor and teacher, they would have had a cloak for their sins, and been excusable for their errors, but now they have no excuse; they may come to the light and their deeds may be reproved and errors corrected, if they will. God understands man's wants and moral condition, and his compassion has moved Him to put forth

efforts to enlighten and save him. Ye do err, not knowing the Scriptures nor the power of God, said Christ to the Sadducees. This being true, then, to know the Scriptures, is to *know the truth*, and the power of God, and not to err. They are a lamp to our feet, and a light to our path. They are the voice and words of wisdom addressed and adapted to fallen, erring man, to guide his understanding in the way of truth, peace, and righteousness. With such a light, and such an instructor as God, it is man's great condemnation to err.

Second : God has given to the world his holy Spirit ; his own personal influence and moral power, to draw and influence the heart of man, and lead him into truth and correct his errors. We cannot know or understand how much we need and are indebted to this divine influence, to accomplish this important end ; but we are assured that without it we should be without a *Comforter*, and spirit of truth, and have nothing to bring things to our remembrance of what God and Christ have spoken. It is evident we need it, or God would not have bestowed it, and used it as a means to instruct and correct man's errors. It is an invisible, powerful agent, accompanying the Word, and illuminating the understanding, and fastening it upon the heart and conscience.

Third : The *gospel ministry* is a powerful and efficient means that God employs to bring men to a knowledge of the truth. God has raised up and commissioned men to go forth and herald his truth abroad over the earth, to every kindred, tongue, people, and nation. They are God's mouth-piece to the world, when they do not transcend the limits of their commission. They are under-shepherds, overseers, and watchmen, and it is their duty to proclaim God's word, teaching men to observe all things whatsoever He hath spoken to them, and feed the flock of God with meat in due season. These servants are to reason with men,

and contend earnestly for the true gospel faith, such as was delivered to the saints, and that which will judge men at the last day.

How important and necessary these means. They may be considered as God's *special efforts* and means which He is pleased to employ, to furnish the world with the truth, that they may not err and walk in darkness, but have the light of life. His Word, his Holy Spirit, his ministry, and all the institutions of the gospel, let it be understood, stand in direct opposition to man's ignorance, errors, and sins, and make it inconsistent and wicked for him to remain in error and walk in darkness. By these means the true light now shines, that lighteth every man that cometh into the world.

To err in temporal matters, is often attended with much trouble, and serious consequences; but, my dear readers, to err in your moral nature, in your Christian faith and doctrine, and have wrong views of God, of yourselves, and the plan of redemption, and your future destiny, is no small and unimportant thing! A mistake in temporal matters only affects you here in this mortal life; but a mistake in your religious duties and doctrines will influence your future and eternal destiny.

O listen! listen to the voice of wisdom! "Doth not wisdom cry, and understanding put forth her voice?" Yes. "She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates at the entry of the city; at the coming in of the doors. Unto you, O men, I call; and my voice is to the sons of men. O ye simple ones, how long will ye love simplicity, and fools hate knowledge: understand wisdom and be ye of an understanding heart. Hear, for I will speak of excellent things; my mouth shall speak truth, and wickedness [error] is abomination to my lips. All the words of my mouth are in righteousness; there is nothing forward or

perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction and not silver, and knowledge rather than choice gold."

Such is the voice of wisdom, and the ardent desire of our Heavenly Father, that we should receive the truth. God cannot be glorified in our ignorance, or honored in our errors; and He has done every thing consistent to correct man in his ways, and bring him to an understanding of the truth.

Do not say that you have not time to investigate these matters. The object and design of God in your existence is to honor and glorify Him; hence, do not say you have not time to attend to that which should be your first, and the chief business of your life.

Neither is it any excuse or against the truth of the doctrines I have presented, that the great body of religious teachers do not believe and teach them. They have not yet been converted to the truth from which the church fell away. The religious world is still in error. The Sun of righteousness that is now beginning to break through the dark cloud of ignorance, superstition, and error, that from the days of Constantine has enshrouded the Church, has not yet dispelled the darkness from their minds; and probably never will with the great majority. They possess too much of the character of the Pharisees, and the bigotry and superstition of Jewish teachers in the days of the apostles, to heed the voice of truth, and the simplicity of the true gospel of the Bible. They are allied to a creed which has the support of their particular sect; and to a stereotyped theology, and have graduated in divinity; and, hence, consider it derogatory to their dignity and character to change their views, *right or wrong*, or receive any additional instruction. This is very severe testimony to bring against them, but it is nevertheless true. It is a

fact which should not be forgotten, that every sect bound together by a written creed and established traditions, never reform as a body from their errors and practices. They either go to pieces and become extinct, or continue in their errors and sins. Therefore, however much additional light and truth may be brought out from the Scriptures, we are not to look to our divines and the popular sects to embrace it, and become its advocates and supporters.

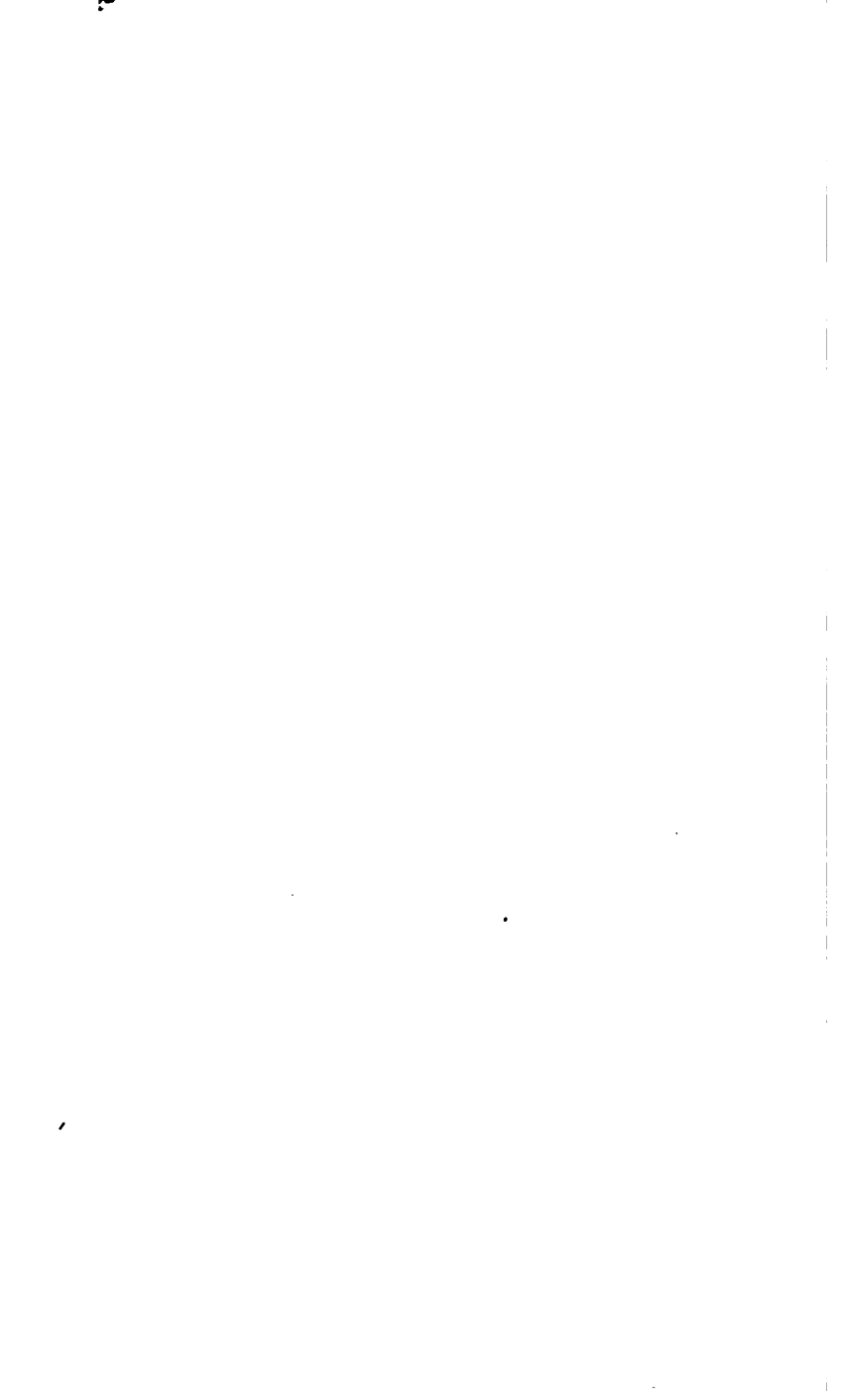
The doctrine of the apostle on this point, is, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and BE YE SEPARATE, SAITH THE LORD, and *I will receive you*, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14, 15, 17, 18.

As truth is separate and distinct from error, so its adherents are from necessity, a singular and distinct people. If we separate and form ourselves into a distinct church, for truth and righteousness' sake, and are hated and suffer persecution for it, then happy are we, for great will be our reward from heaven. To defend the truth, it has in all ages required great moral courage, and brought severe trials upon the devoted disciples of Christ. He told them that to be his disciples, and advocate his truth, would bring down upon them the hatred of all nations: for if they have called the master of the house Beelzebub, how much more they of his household.

Reader, do not throw this book one side in anger, or in indifference. The doctrines brought to your notice are too important and too scriptural and true for you to treat with scorn and neglect. They demand your serious attention,

and commend themselves to your reason, conscience, and affections. What if they are new to you; and what if they are unpopular, are you going to discard them on this account, and follow such a spirit of proscription? Do you call this virtuous wisdom, and prudence? Ah, stop, and just give these pages a more than sectarian look, or a hasty perusal; weigh every argument, examine every Scripture quotation, and take time to think, and digest the food herein prepared for you.

One consideration more, and I have done. God has commenced in earnest the work of reform in the popular theology, and it will not stop, it is destined to spread, and it will leave the opposers in the same moral condition as the blind, bigoted, self-righteous Jews. Our land is full of infidelity, for the want of a more consistent theology of the Bible, a system more harmonious and rational, and in accordance with the laws, character, and attributes of the Divine Being. It is an age when it was predicted knowledge should increase, and the wise should understand. And whatever person or sect stands in the way upon the track of God's car of truth, *that person or sect* may expect, in the end, to be prostrated beneath its judgment wheels and ground to powder. Therefore, buy the truth and sell it not. Cease to hear instruction that causeth to err from the words of KNOWLEDGE.



APPENDIX.

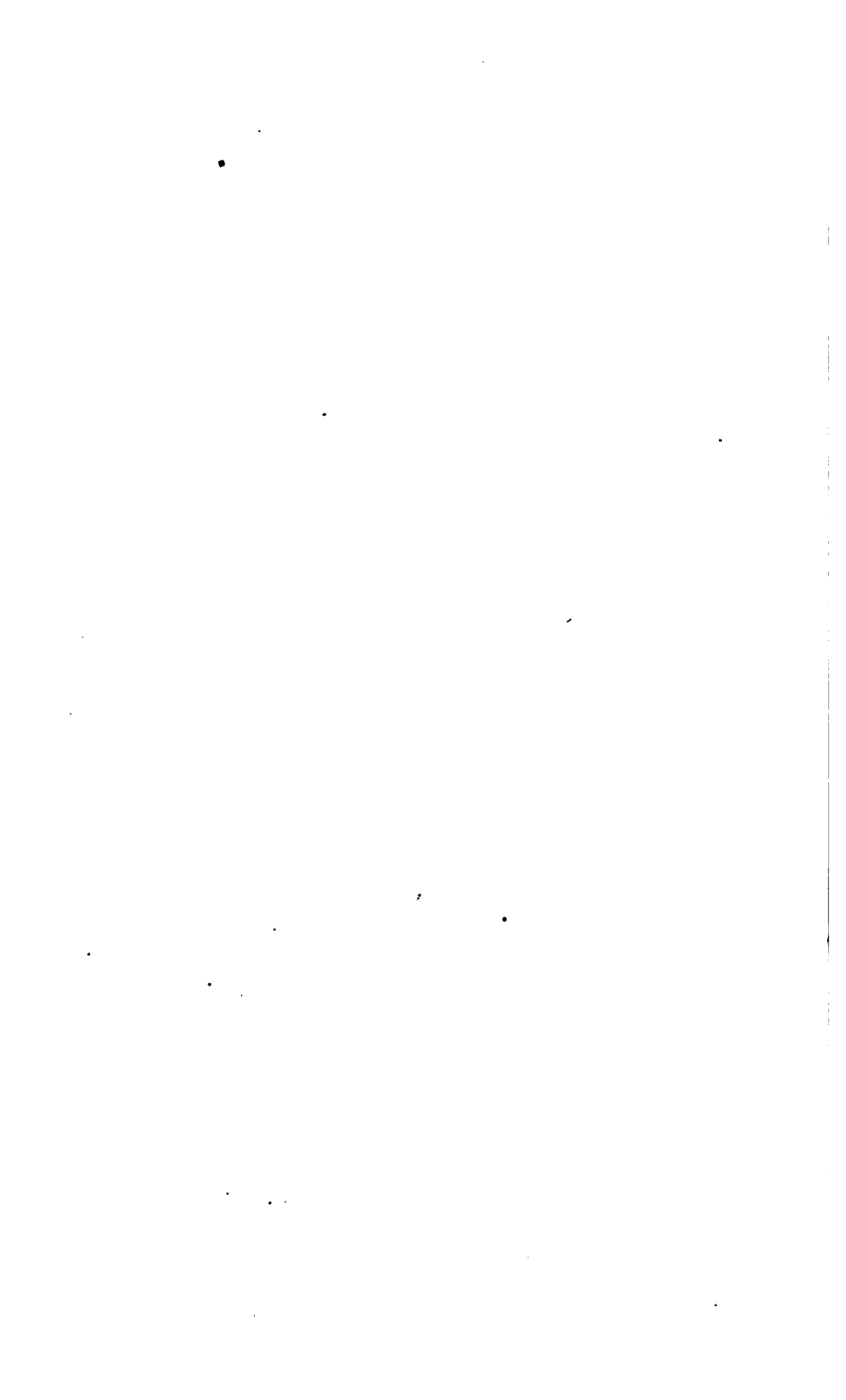


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CHAPTER I.

A knowledge of the true theology of the Bible, would be imperfect, without an understanding of the Apocalypse, or Revelation. Christ said to his disciples, just before He left them, *I have many things to say unto you*, but ye are not able to bear them now. And at his ascension, it was asked Lord, wilt thou at this time, restore again the kingdom to Israel? And he said unto them, It is not for you to know the times and the seasons, which the Father hath put in his own power; but ye shall receive power, or knowledge, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Then they would be able to hear, and improve, and witness to his glory, *all* of the *many things* He had to say to them; and then would it be proper for Him to communicate them to his disciples.

But this power of the Spirit—this power of truth and

divine inspiration—did not come upon them till after his ascension into heaven ; consequently they were not prepared to receive the additional lessons of important wisdom, till after this event. Hence we have The Revelation of Jesus Christ, which God gave to Him, to shew unto his servants the things which must shortly come to pass, and He sent and signified it by his angel unto his servant John ; who bare record of the word, of God, and of the testimony of Jesus Christ, and of all things that he saw.

All revelation, or divine prophecy, must have its origin in God the Father. It is not in the prerogative of men, angels, or the Son of God, to predict independently, and of themselves, with certainty, future events. Therefore, the true voice of prophecy is the voice of God speaking to man. God, who at sundry times, and in divers manners, spake in times past unto the fathers, by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. It is God, then, that spake anciently by the prophets, and it is God that speaks now by his Son.

Above all the prophetic writings, the Revelation is considered the most difficult to be understood, by most Bible expositors. Indeed, some have gone so far as to say, that it is a dark, intricate, enigmatical book, and unprofitable to be studied, and have recommended it to be let alone entirely by the common people. To this I reply, that if the common people are to let it alone, the learned of every sect should let it alone also. And again, if it is a dark mystery, and not to be understood, it is no revelation, and has no right to be appended to the Scriptures. But if, on the contrary, it is a revelation of Jesus Christ, which God gave to Him, for the express purpose of showing to his servants things that were to come to pass, what a fearful thing it is to utter such sentiments, and discourage the study and profit to be derived from this all-important book.

It is a high insult to Christ, and the God of the universe, to charge Him with an attempt to make a revelation to his creatures, and then say, We cannot understand your revelation, and, in our opinion, it is a dark, intricate affair, and unprofitable to concern ourselves with it. In taking such a position, or insinuating discouragement to the study of this revelation, let every person consider what he is doing.

Because divines in every age have differed in their expositions and application of this book, it is no argument against it, or our understanding it, and consequently no discouragement to our studying it. Let us hear the divine benediction pronounced upon those that give their attention to this revelation. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand. How inappropriate such an encouraging blessing, if it was true that this revelation was not designed to be read, and understood, and made profitable to the true church of Jesus Christ.

When the prophet Daniel had shown to him many wonderful things, some of which were not then to be understood, he said, O, my Lord, what shall be the end of these things? and the angel said, Go thy way, Daniel; for the words *are closed up and sealed* till the time of the end. But this same angel says to John, in the close of this prophecy, *Seal not* the sayings of the prophecy of this book, for the time is at hand. And the Lord speaking, says, I, Jesus, have sent mine angel to testify unto you these things in the churches. So far, then, from this book being unprofitable and difficult to understand, Christ, above every other prophecy, holds out the greatest encouragement to read, hear, and keep the things sacred written in this book, and put no seal upon them, but promulgate them in the church.

There was a necessity for this revelation, and it is all-

important that the church should understand it. When Christ left his disciples, they were a few and feeble band, hated by their own nation, and derided by a foreign foe. They were, truly, as sheep among wolves. The commission they had received, was to go into all the world and preach the Gospel to every creature, and though they were inspired with the most ardent zeal, and moral courage, and their hearts swelled with the greatness of their hope and the sublimity of their doctrines, yet they knew nothing of what would be their trials and the success of their mission. Christ promised to be their leader and Captain, and to attend them to the end of the world; and with such a leader they might expect soon to have supplanted every other religion, and to see the banner of Christ's religion and doctrines wave in proud triumph over the world. They knew not that faggots and fires, chains and prisons, dungeons and caves of the earth, a loss of reputation, and a confiscation of property, with every grade of human suffering, awaited them, and would be the temporal reward of a great portion that enlisted under the banner of King Emmanuel, to fight in this pure and holy warfare.

The love which our heavenly Father possesses towards his people, has led Him in all ages to make known to them the future events of their history. He says, by the mouth of his prophet Isaiah, Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. 42 : 9. If his people know what they are to meet, and how they are to act, and by what means they are to be delivered from their enemies, and how long their trials are to endure, they have something to steady their faith, and keep them from casting away their confidence, and becoming discouraged and fainting by the way.

From the manner, therefore, in which God has been pleased to conduct his administration in former times, to-

wards his peculiar people, in giving them prophetic information, and from the necessity of the case, the Christian church had every right to expect a prophetic revelation of their future history and success. In due time it came. Gabriel, the angel of the Lord, was sent to the Apostle John—a disciple whom Jesus greatly loved—and made known to him the wonderful and important historical events that should characterize his church and people, in their long pilgrimage through this world.

The church at this time was suffering a bloody persecution under the reign of Domitian, a wicked Roman Emperor, in which the Apostle had been banished to the Isle of Patmos. There is now no longer any grounds for doubt as to the authenticity of this book, or objections to its being received as canonical, as the church has experienced the truth of it, and witnessed the fulfillment of most of its wonderful and mysterious events.

There seems to be something very significant in John's dedicating this revelation to the seven churches of Proconsular Asia, viz. : Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. Why single out these particular churches? Why not include Galatia, Corinth, Thessalonica, Colosse, and numerous other churches?

From the spiritual and temporal condition of these churches, together with the peculiar circumstances with which they were surrounded, it may not be an unwarrantable inference, that these churches were selected because they would fitly map out the various stages, and give an outline history of the pilgrimage of Christ's church through this world, from his first to his second appearing. It is very clear, that these churches are representatives of the whole body of Christ's church, as they were symbolized by seven candlesticks, in the midst of which the Son of man appears in all his power, majesty, and glory, clothed in the august habiliments of his divine nature. Says Christ

to his disciples composing his church, Ye are the light of the world, a city set upon a hill which cannot be hid. Christ is the great moral Sun, shining in the midst of his church, and the seven candlesticks represent the light that the church gives in her different positions, and stages of her history.

Ephesus stands for the first candlestick, or as a representative of the Apostolic Church, and is the light of the world during the Apostolic age, embracing the first century. What the Spirit saith to Ephesus was true, and applicable to the whole church, including this age.

Smyrna is the second candlestick, and represents the light of the world during the second stage of the church history, viz.: from the close of the first century to the conversion of Constantine the Great, embracing a period of over two hundred years. This age was marked by a series of bloody persecutions under the reign of the Roman Emperors. Hence it is said to this church, Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. There were a series of persecutions ten in number, to which these ten days of tribulation refer.

Pergamos stands for the third candlestick, and the light of the world covering the third stage of the history of the church, from the conversion of Constantine to the establishment of the papal authority. During the reign of Constantine and his successors, till a Pope was established at Rome, the history of the church was characterized by a falling away from the Apostolic simplicity of their worship. New and discordant views were brought into the church; heated and angry discussions were carried on; and an ecclesiastical war maintained for more than two centuries, resulting in divisions and spiritual death to the great body, and the final ascendancy of the man of sin, or Papacy.

Constantine effected a change in the Roman and Christian religion, amalgamating them ; hence it is said of Pergamos, I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel ; to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

Thyatira is the fourth candlestick, that gives light to the world during the fourth stage or division of the church history ; and what the Spirit saith to this church is applicable to the Christians during the long and bloody reign of the Popes over the church, and the Roman Empire. This woman Jezebel, that calleth herself a prophetess, and seduceth Christ's servants, represents the Papal Church that at this time is fully recognized, and is practicing all of its pious frauds and deceptions, and propagating its false doctrines among the disciples, to their danger and destruction. Her judgment and final overthrow is declared, or that of the papal power, in that He saith, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds ; and I will kill her children with death, and all the churches shall know that I am He which searcheth the reins and hearts.

The Sardis Church is the fifth candlestick, that shines in the fifth stage of the church history, and delineates the condition and characteristics of the true church during the latter part of the papal history, previous to the reformation. The church had endured such a long, toilsome night, and fight of afflictions, that she had become weary and discouraged. Her lamp now shone but dimly, as every flicker of her light reflected by her ministers was closely watched, and soon put out, and *they* seized and punished with banishment or death. What they needed now was to hold fast, and strengthen the things that remained that

were ready to die. There were still a few names that had not defiled their garments with the spiritual whoredoms of this Mother of Harlots, and it is declared that they shall walk with the Lord in white, for they are worthy. During the thirteenth, fourteenth, and fifteenth centuries, embracing this period of the Sardis church, the church of Christ experienced her greatest darkness, and faintness, and had not the Lord appeared in her behalf and the Spirit of the Lord lifted up a standard, in the opening of the Reformation, her enemies would have carried her away as with a flood.

The Philadelphia Church is the sixth lamp, placed to give light to the world, from the commencement of the Reformation onward to the present time, and is the sixth period and division of the history of the church. In the opening of the Reformation, a door was opened for all to come forth out of their long confinement, and break from off their necks the yoke of oppression, assert their liberty, and stand forth once more as free men and women, in that noble independence which God has given to man. The Spirit says, I know thy works, behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name. What desperate efforts the enemies made to shut this door of religious and political reform; but without success. God was in it, and it has been onward, and no earthly power can stop it, or bring the church into bondage again.

The Laodiceans represent the lamp of Christ in the seventh and last stage of the history of his church in this world. The church is now represented as boasting of her riches and increase in goods, and in the highest state of temporal prosperity, while, as is generally the case, in times of great worldly prosperity, the church becomes lukewarm, and less zealous and active in the spiritual wel-

fare of herself and others. We see the church is fast coming into this state at the present time, and there is every prospect that the disciples of Christ will, as a body, become vastly rich and increased in goods, and consequently lukewarm in religion.

The church, as we shall find, by understanding this book, is never again to be brought into bondage and servitude to the powers of this world; and what a lamentable fact, that she should become lukewarm and indifferent to her own salvation, and that of the world, when she possesses all the means to do good, and advance the cause of Christ, that she has a capacity to use and enjoy. Such a state and condition of heart towards God after He has brought her out of her troubles, and delivered her from her enemies, must be the most insulting and obnoxious to Him; and wisely does He declare, I will spue thee out of my mouth.

As what the Spirit saith to these churches is to be applied prophetically to the church of Christ in its journey through this world, so we may expect the book to contain a full and complete history, in its symbols and imagery, of all the important events that will transpire and mark its history from the beginning to the end of the Gospel dispensation.

CHAPTER II.

The fourth and fifth chapters are introductory to the seven seals which refer to the same divisions mapped out by the seven churches. These seals, as they are opened by the Lamb, describe in symbols more minutely the particular events in each successive period, and discover clearly to the church the nature of her trials, tribulations, and warfare.

In vision, John saw a door opened into heaven, and a trumpet voice calling him thither, to which he immediately signified obedience, and was, in the Spirit, prepared to receive the knowledge to be given him of the things that were to come to pass.

A throne was set in heaven: This was to represent the seat of the divine government in the moral world, or church. The person who sat upon this throne of dominion and power was God the Father, and John saw Him as He emblematically appears arrayed in all the awful majesty of his sovereign authority.

The four and twenty seats, with their elders, represent the Jewish Church, who were the peculiar subjects of Him that sat upon this throne, and coöperated with Him in all the objects of his moral government. The worship and

elders of the Jewish church, were divided into twenty-four courses, or elderships, and their being clothed in white, denotes their garment of moral purity and righteousness, and their crowns of gold, symbols of their doctrine and faith.

The lightnings that proceed from the throne, and thunders, denote the going forth of God's word and law to his people; and the seven lamps of fire burning before the throne, denote, as we have noticed, the seven churches, which are the light of the world, and the seven Spirits of God sent forth into all the earth—as these persons composing the church of God possess the Spirit and truth of God, and are to go forth and proclaim it to the world, and become bright and shining lights.

The transparent sea, or sea of glass, is the great fountain of the water of life, and the broad platform of moral truth, upon which the church of God is founded and will stand in its triumphant and glorified state. The four beasts symbolize the church of God in her tribulation and warfare with the wicked powers of earth. Her first appearance, which is that of the Apostolic church, is symbolized by a lion—bold, strong, and conquering. Her second appearance, which is that of her persecution under the Roman emperors, is fitly symbolized by a calf, easily led to the slaughter.

Her third appearance is symbolized by the face of a man, which was to denote, that in this stage of her existence, she would be governed by a man, who would assume to be her spiritual and temporal head. This was fulfilled in the days of Constantine, and his successors. The fourth appearance of the Christian church is symbolized by a flying eagle, which denotes the time of her flight into the wilderness, when pursued and persecuted by the papal authority. This carries the church through all her trials of persecution and death; and hence, when she is liberated

from the papal bondage, she has no symbol of a beast, as she is not subjected in any manner to a beastly government.

The wings which each of them had, denote their activity and flight to fulfill their commission, and go into all the world, or fly through the midst of heaven, with the Gospel to preach to every creature. They had six wings, which denoted the number of periods they would have to labor, and through which they must fly with their message to the world. They are constantly at work and worship; they rest not day nor night, ascribing holiness to God, which was, in past ages with the church; and is, now still present to bless and prosper the devoted laborers; and is to come, to judge and reward his servants according as their work shall be.

The elders or Jewish church, also are joined with the Christian church, in this worship and song of praise and glory to Him that sits upon the throne, and who is worthy to receive it. The book that is in the right hand of Him that sits upon the throne, and that is sealed with seven seals, contains the revelation of Jesus Christ, which is now represented as in the Father's hand.

The seven seals refer to the seven distinct periods of time and events, through which the church is to pass, before she will obtain her reward, and gain her final resting place. No created being in heaven or earth, except the Lion of the tribe of Judea, the root of David, who is the Lamb that was slain in the midst of his church—Jewish and Christian—was found worthy or able to take this sealed book, and break the seals, and reveal the contents of each seal. But He was both worthy and able.

The revelation which God gave to Him, to show unto his servants things that would certainly come to pass. When He had taken the book, the four and twenty elders, and four beasts, or the two branches of his church, are

represented as prostrating themselves before Him, and singing a new song, saying, Thou art worthy to take the book and open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, people, tongue, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth.

We cannot, then, be mistaken in applying the elders and four beasts to the true church of God, as they here acknowledge their redemption from all the nations of the earth. We learn, also, by the proclamation of this strong angel, that it is not in the prerogative, as we have before noticed, of any created being, no, not the Son even, to reveal future events, independently of God. As God governs and controls all events, so he alone can reveal the future.

Chapter 6:—The Lamb now proceeds to open the seals. The first seal symbolizes the triumphant establishment of the gospel under the personal direction of Christ and his apostles, in opposition to Jews and Pagans. The lion, or first beast, says, Come and see—behold and record the history of our times. The white horse and his rider symbolizes Christ, propelled by the pure spirit and righteousness of his cause, going forth, conquering and to conquer. The bow is an emblem of strength, denoting his power to overcome and conquer his enemies, and the crown denotes that He will become the victor, and be crowned the King of kings, and Lord of lords. Christ and his twelve apostles commenced, without wealth or reputation, and in the midst of the fires of persecution from Jew and Gentile authority, planted his religion, organized his church, and gained a successful triumph over the world. The apostolic age, embracing this seal, was the strong lion age of the church.

When He opened the second seal, a voice from the church under the symbol of the second beast, says, Come

and see. Behold and write down the history of our times. This beast was like a calf fattened for the slaughter. Consequently, a red horse goes forth, and his rider has power to take away peace from the church, and from the earth, and under his reign bloody wars and persecutions ensue. This red horse and his rider symbolize the Roman government, and her bloody Emperors, from the commencement of the second to the fourth centuries.

The third seal symbolizes the church, from Constantine to the establishment of the papal supremacy. The third beast had a face as a man. A *man* now usurps the authority of Christ, and takes his place at the head of the church—church and state are united—consequently a black horse is seen as the symbol of this power, denoting the blackening or darkening errors that will, through this agent, be brought into the church. He that rides the black horse has a pair of balances in his hands, which is to signify that he claims the right to weigh and decide all matters of law and gospel.

Constantine struck out a middle path between Christianity and Paganism, and blended the two together; and while thus weighing and mixing up matters—of church and state—Paganism and Christianity—a voice cries out from the true disciples of Christ, protesting against it, and cautioning him against hurting the oil and wine, or the pure principles and doctrine of the gospel, upon which they depended for their spiritual refreshment, vigor, and life.

In the religious enthusiasm and pious zeal of Constantine and his successors, the bishops and clergy were clothed with power and large salaries, and the condition of the church was changed from poverty and want to honor and opulence; and from meeting in the woods and caves, to splendid halls and temples. In this period, the falling away spoken of by the apostle took place, and the foundation of that dreadful system of iniquity—the man of sin—was

laid, and the church became wedded to a power that well nigh put an end to her existence.

When he opened the fourth seal, the church was in great trouble, and fleeing for her life; and is symbolized by a flying eagle, denoting her flight from the pale horse, and his rider which symbolizes the papal head and government. At the time of the persecution of the church under the Roman Emperors, it is estimated that 3,000,000 were put to death, but the rider of this pale horse, or the papal power, has slain more than 60,000,000 of human beings, because they would not endorse its authority, and bow to the shrine of its infidelity. She dragged them to her prisons, and confined them in dark cells and dungeons; she put them to the rack and the torture, and pursued and hunted the Christians, as wild beasts are hunted from cave to cave and mountain to mountain; and power was given for a limited time, as is elsewhere stated, to kill with the sword, hunger, death, and with the beasts of the earth.

The fifth seal discloses the souls or persons of the martyrs that fell by the reign of the pale horse, death, for the word of God, and for the testimony which they held. The altar represents that upon which they were sacrificed. A cry went up from them, i. e., their blood, as Abel's did, crying unto the Lord for vengeance on their murderers, and to know how long before he would avenge their blood on the guilty that dwelt on the earth. The answer is after a little season, when their brethren and fellow-servants that should be killed as they were, should be fulfilled. The persecutions had not then ceased, there were others yet to be slain of their brethren—though the season was not long; then God would break that power from off their neck, and turn the sword to its own destruction, which has now taken place. This seal ends the captivity of the church, and her servitude to the nations of the earth, and, hence, she is not symbolized any more by a beast.

The sixth seal discloses a great earthquake to take place in this period of the church history, and the sun to be turned into darkness, and the moon into blood, and the stars to fall from heaven, and the mountains and islands move out of their places. Such, our Saviour said, would be the signs that should precede his coming in judgment, and in the power and glory of his kingdom. And the apostle Peter quotes from Joel the same things. I will shew wonders in heaven above, and signs in the earth beneath: blood and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. The events under this seal must, therefore, be considered as premonitory, and so many warnings given to the church and the world, of the approaching end of all things, and the judgment of the great day. The event of the great fear that cometh upon the wicked as a whirlwind, is next mentioned, showing that the other events are preparatory and in close proximity to the coming of Christ in judgment; for in their wailings they cry for rocks to fall on them, and the mountains to cover them from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for they declare the great day of his wrath is come, and ask, Who shall be able to stand?

This language is too plain to be mistaken, and too descriptive of the end of the world and the judgment of the great day, to be applied to any other event. They see the Father and the Lamb upon the throne of judgment, and acknowledge that it is the great day of his wrath. Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. How near we are to the fulfillment of these awfully solemn events, we cannot tell, but every Christian should be admonished to be in

readiness, for in such an hour as ye think not the Son of man cometh.

The seventh seal is the period of the judgment, and covers no part of probationary time. As the sixth brings us up to the judgment, the seventh carries us through that scene. The opening of the seventh seal follows right on, and should have been attached to this sixth chapter, but by some means not clearly known, it has become misplaced, and we find it in the eighth chapter. At the opening of this seal there is silence for about half an hour. As there is no event recorded to take place in this half hour, we have none upon which to speak, and we have no inclination to speculate on the cause or reason of this half hour silence.

The second verse does not belong to this subject ; it is connected with the sixth verse and the remainder of the chapter. The altar at which the angel stood, we may understand symbolizes the spiritual altar of incense and prayer—for the saints can only offer, since the Jewish altar is done away, spiritual sacrifices acceptable to God. The united prayers of all the saints ascend from this spiritual, golden altar, with the incense of the angel, and it is acceptable, and their prayers are now to be granted.

The prayers of all saints have one great object and end in view, viz., their final deliverance and salvation, and the destruction of their enemies. Therefore, the angel takes the censer and fills it with the fire of the altar, and casts it into the earth, and it produces voices, thunderings, lightnings, and a great earthquake, all of which symbolize the great change and revolution that will take place in all things, in the end of the gospel dispensation, and at the judgment.

Seventh chapter:—After the opening of the book, and breaking the seals, and following one line of prophetic events down to the judgment, the attention of John is di-

rected to another class of events. Four angels are represented as holding the four winds, that they should not blow to the injury of any thing on earth, till a certain number of God's servants were sealed in their foreheads.

In the production of Daniel's four great monarchies, these four winds are said to have strove upon the great sea, and four great beasts came up from the sea diverse one from another. They have reference, then, to political revolutions ; to the rise and fall of kingdoms. The earth here means the people ; the sea, the Roman Empire ; and the trees, the subjects of this empire. The sealing of God's servants is their complete conversion and sanctification through the spirit and truth, by which they are kept and preserved in Jesus Christ until the day of redemption. The gospel was first preached to the Jews, and we see by this, that it was not without some success. One hundred and forty-four thousand were sealed of all the tribes of Israel, previous to the great distress and political revolution that these winds are subsequently to produce, when let loose by these angelic agents.

After this number of Jewish converts were presented to his vision, he is shown another company, and this is too great a multitude to enumerate, and it takes in the whole company of the redeemed. They have their palms of victory, and robes of righteousness and immortality, having come out of great tribulation, and are admitted into the temple and presence of the Lord, there to remain day and night for ever and ever. They will now hunger, and thirst, and suffer no more, but the good Shepherd, whose sheep they are, will satiate their souls with every good thing.

John now returns to the subject of these four winds, which were to be let go and produce their hurt and disturbance on the earth, and sea, or Roman Empire.

The subject continues in the eighth chapter. And I

saw seven angels, which stood before God ; and to them were given seven trumpets. Sixth verse. And the seven angels, which had the seven trumpets, prepared themselves to sound. Christ predicted the destruction of Jerusalem and the complete dispersion of the Jewish nation, which, —after more than thirty years of labor by the apostles and their cotemporaries, in which this hundred and forty-four thousand were sealed—was fulfilled in the year seventy of the Christian era. It was with great difficulty that the Roman government could be restrained as long as it was, from accomplishing this prediction. They prepared to invade Palestine a number of times, but by civil troubles and revolts in their own provinces, and tributary powers, they were kept back, and held, as we see, by God's appointment, till he had fully completed his work of mercy, and rescued this number from the whirlwind of destruction that was soon to blow upon them.

The effects of these winds are thus delineated : the first trumpet proclaimed the first shock and effects of the storm, under the symbols of hail, fire, and blood, which destroyed the third part of the trees, and the green grass. The trees destroyed were those men of any note or distinction, that opposed the march of the Roman army ; and by the green grass, is meant those cities and villages that were prosperous and flourishing, taken and destroyed by Titus.

The second trumpet proclaims the full burst of the storm upon the Jewish nation, and the fall and utter ruin of their city. The mountain burning with fire, and cast into the sea, symbolizes the overthrow of the Jewish nation, and their being lost in the waters, or nations of the earth. The third part of the sea becoming blood, denotes the wars and shedding of blood that will follow the destruction of Jerusalem, among the nations of the earth which compose this sea. The creatures that were in the sea, that had life, died, a third part of them, i. e., overthrown and de-

stroyed. This refers to many of the small kingdoms and petty governments attached to the Roman Empire. As the Roman power had, in the days of Christ and his apostles, reached its zenith, and was a wicked, cruel, persecuting power, towards God's people, so, after the destruction of Jerusalem, it began to give signs of its own dissolution.

God had evidently destined its overthrow from this event. There were constant quarrels and internal divisions, till the western part of the empire fell, and was divided into ten kingdoms. This is fully declared by the voice or sound of the third angel, symbolized by a great star falling from heaven, and burning as it were a lamp; falling upon a third part of the rivers and fountains of water. The name of the star was *wormwood*, as it made the third part of the waters bitter, causing the death of many. How fit the symbol, *wormwood*, to describe the gall and anguish the Roman government experienced, when God changed her fortune and turned the sword upon her own head. In this revolution and fall, many men of high distinction, wealth, and influence, died, politically and influentially, and never rose again to occupy their former positions.

The fourth angel, proclaims the winds smiting the third part of the sun, and moon, and stars, darkening them, so that the day shone not for a third part of it, and the stars also.

By the sun, is meant the light of the Gospel—the moral sun—the angels, or ministers of the Gospel, the stars—the moon, the light of the Old Testament, which is a great reflector of the Gospel sunlight. In the days of the Constantinian church, and the fall of Rome, the light of the true church became greatly dimmed, and a pall of moral darkness was evidently being drawn over the brightest portions of the Christian world. Here,

again, is an allusion to the falling away spoken of by the Apostle Paul, and that we noticed under the third seal, which was admonitory of the long, dark night of papal rule and bloody persecution. We may, therefore, look for far more dreadful effects of these winds, than has yet been proclaimed and experienced under the sounding of the four trumpets. From the time the winds were let go, and commenced blowing and hurting the earth, the storm increased in strength and fury, sinking many ships of state, and strewing the shores of the great sea of the nations, with wrecks and dead bodies.

Therefore John says, I beheld, and heard an angel which flew through the midst of heaven, crying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound ! What is to come, then, of this storm, will be more disastrous to the church and the world than anything they have yet experienced, or will ever again, till the end of time. The papal government will be the longest in its duration, as well as a greater curse than any other nation, and therefore the more to be dreaded.

The fifth angel sounds, and calls attention to another star that falls, and to a power that receives the key of the bottomless pit. By the fall of this star, is to be understood the subversion of the Roman empire to the papal authority, and the head of this government is the king of the bottomless pit, and the one that receives the key of this pit.

The bottomless pit is an Anti-Christian system of religion and politics ; a system professing to be righteous and Christian, yet without any foundation in truth, justice, and moral virtue. It is a pit, a horrible abyss of moral pollution and iniquity. He opened the pit, or the door of his system of rule, and a volume of smoke as if from a great furnace issued from the pit, darkening the sun and the

whole moral heavens. The smoke symbolizes that cloud of false doctrine and error that issued from papacy, and obscured the true light of the Gospel, and produced what has been denominated the dark ages. This power wrested the Scriptures from the common people, claimed its own interpretations as an infallible guide, and put a yoke upon the neck of its subjects, of ecclesiastical and political oppression, chaining them to the car of ignorance and superstition, and by this means triumphed in all its hellish ingenuity.

Out of this smoke, or cloud of false doctrine and error, there came locusts upon the earth—that is, numerous military armies—and there was given them power to sting and hurt men like scorpions, for five months; or, if taken symbolically, a day for a year, one hundred and fifty years. Reckoning thirty days to a month, five times thirty will produce one hundred and fifty. The anguish of those tormented is here predicted to be so great that they will rather die than live. We may know that these are military persons by the description of them. They are like horses prepared unto battle, and on their heads crowns like gold—the Roman military cap; their faces were like the faces of men, their hair as the hair of women, and their teeth as the teeth of lions—false teeth painted on their helmets; their breast-plates were like breast-plates of iron, and the sound of their wings—their means of conveyance and flight—were as the sound of many horses running to battle. They had tails—long spears—and they stung with their tails, or spears, like scorpions, during these five months. And they had a king over them, which is the angel of the bottomless pit, and his name both in Hebrew and Greek, signifies Apollyon, or *destroyer*.

The Popes profess to have the keys of Peter, the apostle, but we are here told that it is the key of the bottomless pit, and history has demonstrated the truth of this declara-

tion, and shown that they hold the keys of an abominable, wicked sink of iniquity. We have here, in the opening of the bottomless pit, and the issuing of these swarms and armies of locusts, and the description of their military costumes and weapons of war, a complete figurative representation of the papal crusades.

A superstitious veneration for Jerusalem, and the place of our Saviour's nativity and visit, gave rise to the crusades. Palestine was in the possession of the Turks and Saracens, whom the Catholics called infidels; they were unfriendly to Catholic Christians who piously visited in great multitudes, every year, the Holy Land, to pay their superstitious reverence to many spots held sacred, and were consequently ill-treated and shown many indignities. The Catholics had long been desirous of gaining possession and driving out the infidels, but their exorbitant and unjust encroachments upon the territory and civil power of many princes, had created almost universal hatred, and rendered their schemes so suspicious, that for a long time they dare not venture out upon so uncertain a foreign enterprize.

It is not in my province, or within the compass of my design, to give in detail the history of the events symbolized in this book: I can only name the events to which the symbols apply, and the reader is expected to furnish himself with the histories of the events, of which we have an abundance in all our libraries. Read any impartial history of the crusades, and you cannot fail to notice all the grand features and characteristics, strongly marked, and brought out under the fifth trumpet. Such swarms of men, women, and horses, as were congregated together and inundated Asia, the world never beheld before nor since.

The command not to hurt the grass of the earth, nor any green thing, tree, or those that had the seal of God in their forehead, is to be understood, that they were not to destroy any of the cities, villages, and flourishing districts and pro-

vinces through which they might pass, belonging to the papal states, or those feudal lords and sealed disciples of the Romish church inhabiting these cities and provinces. This command, however, was not strictly obeyed; as these pious soldiers were disappointed in not being fed, as they expected, like the children of Israel from heaven, they resorted to plundering the country through which they passed to satisfy their wants, and were in addition guilty of rapine and murder, perpetrated in the most daring and wanton manner. All Catholic Christians, when confirmed and received into the church, receive a seal in their forehead by the hand of the bishop.

Though the full history of the crusades carries us beyond the period of one hundred and fifty years, yet let it be remembered that one hundred and fifty years was as long as they were a particular torment to men, and permitted to hurt the earth. A few of their last efforts were by sea, and did not affect much hurt upon men. This was indeed a woe to the inhabitants of the earth, and a dark time to the true Church of Christ. It was an ill wind, and terribly hurtful in its effects.

One woe is past, two yet to come. The sixth angel sounds, and proclaims the events of the second woe.

This will introduce us to the bloody wars and revolutions in the papal states, and the final overthrow of that government. As water, in prophecy, denotes people and governments, by the great river Euphrates, we are to understand that great stream of political rule and oppression which has its rise in ancient Babylon, and flows down in a regular succession of universal monarchies through this world, till in the time of the end they are broken to pieces, and their authority destroyed or dried up.

The prophet Isaiah predicted the inundation of Palestine by the head waters of this great river, which was literally accomplished. Isa. 8: 7, 8. Now therefore, be-

hold the Lord bringeth up upon them the *waters of the river*, strong and many, even the king of Assyria, and all his glory; and He shall come up over all his channels, and go over all his banks: and he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Daniel was shown this great political river, and the four great governments that would constitute it together with the papal power.

By the *loosing* of the four angels bound in this river, is meant the prophetical end of their power, or the complete fulfillment of prophecy concerning their existence and national acts. When the church had passed through her history with Babylon, so much of prophecy was fulfilled, and this first angel or agent, in the river Euphrates, was bound to the Medo-Persian monarchy. When the predictions concerning this government were fulfilled, this angel was bound to the Grecian monarchy, and the Grecian angel to the Roman and the Roman bound to the Papacy. These are the four angels, or agents and governments, that were bound in this great political stream, that has proudly flowed through the world, and under this trumpet, or the overthrow of the papal government, are loosed and mix with the waters that compose the great sea of the world.

The succession of universal power ends with the papal supremacy, and the church will never again be oppressed and brought into bondage by the usurpation of another universal monarchy. The four angels were loosed which were prepared at an hour, and at a day, and at a month, to slay the third part of men. [At is the marginal reading, and is the most correct preposition to be used in this place.] This shows that these four angels are agents of political power, bound in this river, and prepared, at the exact point of time established by the Almighty, to do their work of slaughter, and chasten those for whom they

are appointed. Human governments are God's instruments and ministers, by which He causes one nation to chastise another. By me, the Lord declares, kings rule, and princes decree justice. He changeth the times and seasons; He removeth kings and setteth up kings.

The number of the army is given, of horsemen, and their military appearance and implements of war. Fire, smoke, and brimstone are said to come out of the mouths of the horses. This is a representation of cavalry, and the first time in the history of the world that fire arms are noticed and described in prophecy. Their tails like unto serpents [as we have before remarked], are their spears. Those that were not killed, yet repented not of their works, that they should not worship devils, and idols of gold and silver, brass, iron, stone and wood : The papacy, in imitation of the pagan worship, made images out of wood and all these metals ; permitted, and even enjoined their subjects to reverence and worship them. When God was chastening them by these judgments, and breaking down their power, they should have acknowledged their errors and sins, and repented of their deeds, especially as they professed to be Christian. But no, they repented not of their deeds : of their murders, sorceries, fornication and their thefts.

Who ever knew the church of Rome to acknowledge a fault, however heinous, or however much she was chastened and humbled. All these great crimes charged upon her, and which will not apply so appropriately to any other power, lie unrepented of, and as far as *she is able*, unforsaken. It was predicted in Daniel, that they should take away the papal dominion and consume it, unto the end of the world. It can never rise again, or any other power, to gain universal dominion over the church and take away its liberties.

The armies, brought to view under this trumpet and

woe, consequent upon the letting loose of four angels or spirits, that constituted the life of the four great monarchies, and the breaking up of the papal dominion, that had long held them bound together, plunged the states allied to this power, and all Europe, with comparatively short intervals, into a state of civil commotion, war, and blood, for nearly three hundred years. This constituted the second stage of the terrible effects, and devastation of these winds blowing upon the earth, and may well be called the second woe. The storm of this woe is not yet over; it reaches to the seventh and last trumpet. There are yet bloody revolutions to take place in the eastern countries, and wrongs to be redressed by the God of heaven, and the now apparent stillness and slumbering of the war elements, are only to gather new strength for another terrible onset.

These trumpets take us through another line of prophetic events to the judgment, and as the three last are woe trumpets, it should be remembered that an ill wind will continue to blow upon that portion of the earth embraced in this prophecy, and that constitutes the Babylon spoken of in this book, till the final consummation. But while a woe is pronounced, and will lay heavily upon the wicked powers of earth, there is a more encouraging ray of hope to the devoted followers of Christ. The breaking up of these old dynasties will cause rivers of blood to flow among *them*; but as at the Red Sea, the destruction of these oppressive powers will be the liberation and salvation of the church.

The Revelator, now shows the change, and new position, and duties of the servants of Christ, in this important crisis and age of the gospel dispensation. This is symbolized by an angel coming down from heaven, radiant with the bow of hope, and of light, having in his hand a little book open; taking his position upon sea and land, and cry-

ing with a loud voice as when a lion roareth, and answered by the voices of seven thunders.

The moral sun has been long eclipsed by the smoke of the pit, and the dark mantle of persecution and death, but now the angel of hope and light appears to bind up the broken-hearted, heal the wounds, strengthen the feeble knees, and pour in the oil of consolation, and restore the true Church of Christ again to her primitive health and apostolic faith. What the voices of the seven thunders utter is not to be known to us in our present state, as John was not permitted to write their sayings, but to seal them up.

This angel then swore by him that liveth for ever and ever, and is the Creator of all things, that there should be *time no longer* ; but that in the days of the voice of the sounding of the seventh angel, when he shall begin, the mystery of God shall be finished, as previously declared by his servants the prophets. We have then this fact plainly stated, that *time* shall end soon after the events are accomplished, and this sixth trumpet has done sounding, and in the beginning, or fore-part of the days of the voice of the seventh and last trumpet.

It is only by the fulfillment of prophecy, that the church can know when her pilgrimage is nearing its end, and Christ is nigh, even at the doors, to judgment. Many have undertaken to define this point by chronological data, and mathematical calculation ; but their folly is only commensurate with their ignorance and stubbornness to yield to the plain dictates of reason and Scripture.

By the mystery of God that will be finished, we are to understand the great plan of redemption, and the complete fulfillment of prophecy, and the reign of the Divine administration of mercy and probation.

A voice from heaven spake again to John, and commanded him to go and take the little open book out of the

hand of the angel and eat it up, saying, It would be in his mouth sweet as honey, and bitter in his belly. This is to teach us that after the liberation of the church from papal bondage, and that power is politically consumed, the church will again have open and free access to the Scriptures, which will be sweet as the honey-comb to the famishing appetite of the Church of Christ, who at this time are perishing for the want of the bread of life; though it will be bitter to them in its workings and practical results.

The prophet Ezekiel was instructed much in the same manner, to eat a roll preparatory to his being sent out with a new and special message, to the rebellious house of Israel. God never sends out his servants to proclaim a message from him, till that message is first studied, and well digested and understood by themselves. They must eat and experience the results of the food they give to others. God's word is sweet to the taste of his faithful servants. The Psalmist David says, How sweet are thy words unto my taste! yea sweeter than the honey to my mouth. By becoming bitter in the bowels after it was eaten, we are to understand, the cross and the severe trial, the serious and difficult duties it lays us under, to face the kings and nobles and great men of the earth, as well as the self-righteous Pharisees and scoffing hypocrites in the church. Though the servants of Christ may not, in the promulgation of the message of this little book, have to suffer martyrdom, yet they will have bitter enemies and opposers, in and out of the church, who will do what they can to counteract and destroy the influence of the truth presented by them. Ezekiel says, I went in bitterness, in the heat of my spirit; and such are the feelings of all the servants of Christ, that eat this book, and experience its practical results, in teaching and defending it before others. The message or contents of this little book is more bitter to the servants of Christ, as it lays upon them a very re

sponsible and heavy burden. He said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

The gospel is to go again over the world, as extensively—and probably more so—than before the rise of papacy; and from the facilities now enjoyed, and in progress of further improvement, to transmit persons and intelligence to all nations, it cannot be long before this commission will be obeyed, and the gospel again preached to all nations; then will the *end come*.

Daniel was informed that his prophecy was closed up and sealed till the time of the end; *then* knowledge should be increased, people should run to and fro, and the wise understand. How fit and proper that the church should arise and shake herself from the slumbers of a long, dark night, and appear once more clothed in her moral beauty and strength, adorned as a bride for her husband.—And how cheering and gladsome to the heart of every pious Christian, to know that the end is not coming till a glorious remnant shall be prepared, to be gathered out of every kindred, people, tongue, and nation. The march of science, and the progress of the arts, and the wide-spread principles of political and religious independence, together with the means of conveyance by sea and land, all tend to the accomplishment of God's grand and noble design, in giving the gospel again to the world. Here is the commission, and the work must and will be done. It is a work, not of a generation, or that will be small in its results. A glorious and an abundant harvest will crown the laborer's toil. To accomplish it, a sacrifice is to be made of time, talents, money, ease, home, reputation; and every thing that the servants have, must be laid upon the altar, and the battle pushed to the very gates of the citadel of the nations, to gain the triumphant victory.

Let every person that reads the prophecy of this book,

obtain the blessing pronounced, and understand his duty in relation to this subject of giving the gospel again to the world. In the sacrifice and discharge of this duty lies the bitterness. Yet we should do it cheerfully and willingly.

The first woe covered a space of over a thousand years; and we have been over three hundred in the history of the second woe, or sixth trumpet; and how long it will continue to sound before all will be accomplished that it predicts, or is trumpeted, cannot be known only as fast as we progress in the fulfillment of the events. Let no person therefore be deceived, or troubled so much about the end of the world as the faithful occupancy of the talent committed to their charge. Blessed is that servant whom his Lord, when *He cometh*, shall find so doing.

The eleventh chapter will give us the remaining part of the sixth trumpet, and the events of the seventh.

The temple, and the altar, and them that worship therein, signifies the Church of Christ, built of lively stones, a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. The measuring of this temple or the church, signifies, that now the time has come for squaring it to the word, and bringing out distinctly all its proportions and spiritual dimensions, reforming it with the truth, and rejecting its errors and evil practices. This open book of Gospel truth, that is now given as it were anew to the world, is the measuring rod by which each stone in this moral and spiritual edifice is hewed and squared, and fitted to its place. The same kind of measuring is spoken of in Isa. 28: 17. Judgment will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies. Says Christ, Every plant that my heavenly Father hath not planted shall be rooted up.

The church contracted many errors and traditions during her long travail in adversity, and she needed the

line—God's truth—to be stretched upon all her stones, and in every department of her temple. This measuring commenced with the Reformation, and is still going on, and will continue till all the apostolic doctrines and faith are brought out and restored to the church, and the errors and false traditions rooted up. There is not a single individual that claims to belong to this temple, and worship at this altar, but what needs and must submit to be measured by the square and line of God's truth. If we would have our worship acceptable, we must worship God in *spirit* and in *truth*, for He seeketh such and such only to worship Him. In vain, says Christ, do men worship me, teaching for doctrines the commandments of men.

The court without the temple, is meant society in general ; leave this out in your measuring, and apply your rule to the real temple and true worshippers of God. It is expected that in society in general, there will be all classes, characters and ranks ; but in the church of the living God, *all* should be measured and squared by the rod of virtue, truth, and holiness. This outer court is given to the Gentiles, or the world, and they shall tread down even the temple—the church—forty-two months, or twelve hundred and sixty years. Thirty days to a month in Jewish reckoning, and thirty times forty-two is twelve hundred and sixty. This was fulfilled in the reign of papacy, when the doors of the temple were flung wide open to the admission of Gentile rulers and subjects.

Therefore, the two witnesses are said to be clothed in sack cloth, a thousand two hundred and threescore days, i. e. forty-two months. These are the two olive trees, and the two candlesticks, standing before the God of the earth. The olive tree was noted for its oil, and by the candlesticks are meant the two great lights of the world. David says, Thy word is a lamp to my feet, and a light to my path. And Solomon, For the commandment is a lamp,

and the law is light. John : In him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness comprehendeth it not. Paul : In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. It is evident that the Scriptures are one of these candlesticks and lights, one of these witnesses that prophesied in sack-cloth during the long reign of the papal power. Christ also says to his disciples, Ye are the light of the world, a city set on a hill that cannot be hid. Why use this figure, if He did not mean to impress them with the truth that his church *was indeed* to be set in a conspicuous place, to give light to the world, and dispel the darkness of the moral heavens ? Neither do men light a candle and put it under a bushel, but on a candlestick, that it may give light to all them that are in the house. Let your light so shine before men that they may see your good works and glorify your Father in heaven.

Are they a witness also ? Christ says to Nicodemus, We [in connection with his disciples] speak that we know, and testify that we have seen, and ye receive not our witness. Isa. 43 : 10. Ye are my witnesses, saith the Lord, and my servants whom I have chosen. Acts 1 : 8. But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be *witnesses* unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

The two witnesses, then, are the Bible—the Old and New Testaments taken collectively—and the church taken collectively as one body ; and these are all the light this world has ever had, or ever will have standing before them. And it was against these two witnesses that the papal power vented all her rage, and strove to silence their testimony and teachings. Robbed of all her privileges, and

forbidden to propagate her faith publicly in any part of the Christian world, the church presented, at this time, the most mournful and dejected spectacle the world ever beheld. They were clothed in sackcloth, mourning the loss of privileges, property, homes, and martyred friends. But let this be understood, that, sooner or later, all that are guilty of opposing and hurting these two witnesses, fire will proceed out of their mouths and devour them, or they must in this manner be killed. God will avenge the wrong and blood of his servants, and destroy all that have persecuted his people, and despised the authority of his word.

These two witnesses, the church and the Bible, will appear and testify against these wicked opposers at the judgment, and by the mouth of these witnesses they will be condemned. These have power, and from them have proceeded all the judgments that have been poured out upon the world. God's word, and his servants, have uttered them; from their mouths the warning came, and the judgment followed. They have power to shut heaven that it should not rain, spiritually—which it did not on their enemies, during their prophesying in this sackcloth state; and have power over the waters—the nations—to turn them to blood, and to smite the earth with all plagues, as often as they will.

When these witnesses shall have finished their testimony—or, finishing their testimony, as it is more proper to translate—the beast from the bottomless pit opens a war upon them, and succeeds for a short time in gaining a victory over them, and greatly rejoices, and sends gifts from one nation to another, who join in the merriment, supposing, from seeing their dead bodies, that they are effectually killed and destroyed.

This great city, spiritually called Sodom and Egypt, where our Lord was spiritually crucified in the person and event of the slaying of these witnesses, is composed of

people, kindreds, tongues, and nations. It seems to embrace all nations, the whole world, as it is said in addition to this, And they that dwell upon the earth shall rejoice over them and make merry, &c. The beast that ascends out of the bottomless pit, or papacy, is the beast that goes into the pit, and is bound there, as we shall see hereafter, for a thousand years. It is the Roman government. The two witnesses tormented this government, as well as all that dwell on the earth; and at the close of these two witnesses' testimony on earth, this beast, or government, takes the lead in killing their testimony, and spiritually crucifying them, not suffering their dead bodies to be put in graves. This is an event still future, and harmonizes with that spoken of in the twentieth chapter, where it is said, The Dragon, or Satan, is loosed from the bottomless pit, and goes out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle [against the saints,] the number of whom are as the sands of the sea. They went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them.

There is a time and event in the future, according to this testimony, when the camp of the saints will be surrounded, and the two witnesses spiritually slain, and a supposed victory gained, but in what manner, is not yet made clear to our minds.

The triumph of the wicked is short. After three days and an half, the Spirit of life from God enters them, [these two prophets,] and they stand upon their feet, to the astonishment and terror of their enemies. A voice from heaven calls, and they ascend in full sight of their enemies. This is a sudden revival of their power, and influence, and exaltation, by the immediate interposition of heaven, brought about by an earthquake, or great political revolution, in

which a tenth part of this great city, spiritually called Sodom and Egypt, embracing the whole world, falls, and with it seven thousand names of men, or men of honorary title and distinction. The remnant are so affrighted, that they are forced to give glory to God.

The church, nationally, has always been delivered when down-trodden by political revolutions, and God will continue to turn and overturn, till He whose right it is shall come, and the saints shout victory, as they are caught up to meet Him in the air, and rise to immortality, honor, and glory. It is not wisdom to speculate on those events and prophecies not yet fulfilled. The church will understand her position and duty, if she walks in the light constantly shining upon her, whatever be the events, and however great the change effected. This ascension of the witnesses, and the great earthquake and fall of the tenth part of the city, closes the history and events of the sixth trumpet, and second woe.

The third woe, and sounding of the seventh trumpet, we are informed, cometh quickly, and from the nature of the events, we may infer, will be quickly executed. We were previously told, that in the days of the voice of the seventh angel, when he shall *begin* to sound, the mystery of God shall be finished—the whole plan of redemption developed and completed—probation ended—and the administration of mercy closed forever. Consequently it is said, when the seventh angel sounded, There were voices, and thunders, and lightnings, and an earthquake, and great hail. The voices proclaimed the kingdoms of this world to have become the kingdoms of our Lord Jesus Christ, and his reign from this time forever and ever. The history of the kingdoms of this world now terminate. Now God gives to his Son what he asked, viz. : the heathen for his inheritance, the uttermost parts of the earth for his possession ; and the time also for him to dash them in pieces like a potter's vessel.

The nations, at this time, were all declared to be angry and the wrath of God come—God's day of wrath reserved for the wicked—and the time of the dead, that they should be judged, and reward given to all the saints, and destruction to the wicked.

The temple of God was opened in heaven, and there was seen in this temple the ark of the testament. By this is meant the church, which the Apostle says, is the temple of the living God : it is opened to discover and bring out to the world the ark of sacred truth, and word of God, which is deposited there, and by which every man is now to be judged. It is the ark of testimony : the word and truth that the church or temple of God has given, and that the wicked have despised and trampled under foot. It is in this way the saints will judge the world ; by the truth they have spoken. Each generation and age will be condemned or acquitted, according as they have believed and obeyed the word of God given them, or rejected it. The Antideluvians will be judged only in accordance with the light and truth given them in their day ; the Patriarchal age, by the revealed word given to them ; the Prophetical age by the same rule ; the Apostolical and Christian, or Gospel age, the same. The temple, therefore, is open ; the whole of the truth and testimony that has ever been given to the church and the world, in every age and generation, will be distinctly brought up, presented, and seen by every eye, at the judgment.

The seventh, and last trumpet, will awake all the dead, small and great, and summons them to the bar of God, to hear and receive their final doom. The last woe is the final judgment woe, and will result in the everlasting destruction of the wicked. And well might the elders, and the whole family of the redeemed, fall down and worship, and give thanks to the Lord God Almighty, because he had now taken to himself his great power, and had reigned. He

had out-marshalled all the armies of earth, overthrown all the kingdoms, and given his church a complete victory over all their enemies, and preserved them to inherit the kingdom and reign with Christ their redeemer, forever and ever. This terminates the third lesson given to John, in the prophetic history of the church. The seven churches were the first lesson ; the seven seals, the second ; and the loosing of the four winds to blow on the earth, or the seven trumpets, the third lesson ; in each of which, new and additional instruction is given.

CHAPTER III.

In the twelfth chapter we commence on the fourth lesson, and have introduced a new class of symbols, which more distinctly mark the events connected with the history of the church during the gospel age.

The woman clothed with the sun, and the moon under her feet, and the crown of twelve stars upon her head, is a symbol of the true gospel church, clad with the righteousness and light of the gospel. Christ is her sun, the twelve apostles her bright stars that crown her head, and the moon under her feet the typical law and worship.— Previous to the rising of this moral sun of righteousness that now adorns her, she was clothed with the light of the moon, and guided by types and shadows of the good things that have now come; consequently, the old covenant and ceremonial law answering to this moon, was to be done away, and is represented as under her feet. The apostles were a crown and ornament to the head of the church, and with Christ the sun, clothed the church with such a garment of moral beauty, purity and truth, as she had never worn before, or the world ever beheld.

No religion and church ever founded by man could boast of such a beginning, and such an embodiment of divine light and moral purity in their principles and leaders, as the Christian church. The fountain of Christianity, as opened by Christ and the apostles, flows from a pure head, however filthy the vessels may be that catch the crystal waters. Her being in pain, and with child, crying to be delivered, symbolizes the church in high expectation and ardent desire to bring forth the long-promised child that was to be born of her, and upon whose shoulders the government was to rest. This burden of painful anxiety was rolled upon the church by a visit of the angel Gabriel to Zacharius, while officiating in his turn at the altar in the temple, in the days of Herod, king of Judea. From this point her burden increased, and no cessation of her pains till the Holy Child, Jesus, was presented to Israel.

But another character is introduced—a terrible beast, or great red dragon—with seven heads and ten horns, and a long, powerful tail, reaching to the stars of heaven, and drawing them after him, and casting them down to the earth. He is before the woman, ready to devour her child at its birth.

This symbolizes the Roman government that then extended its jurisdiction over Palestine—Herod reigning as king at this time. The dragon, or government, in the person of Herod, sought to kill this child as soon as it was born, and issued his decree that all the children from two years old, and under, in all the coasts of Bethlehem, where he was informed the child was, should be slain.

The woman brought forth a man-child, which was to rule all nations with a rod of iron, and it was caught up unto God and to his throne. After Christ was born, and had been manifested to Israel, and finished his important mission on earth, He ascended up on high, at the right

hand of his Father, there to remain till all his enemies be made his footstool.

The next event noticed, is the flight of the woman into the wilderness, where God in his providence provides for her, and sustains her, twelve hundred and sixty years. This flight into the wilderness, for this number of years, marks the event of her banishment under the papal supremacy. The Church of Christ was obliged to flee and hide herself from public notice and teaching, and remain in an unknown and secluded manner during the oppressive and tyrannical reign of the man of sin, in his civil capacity.

This war in heaven between Michael and his angels, and the dragon and his angels, signifies the moral warfare that was carried on between Christ and his saints, and the Pope and his subjects. The dragon, or Roman empire, had at this time given up his seat and great authority to the Pope, and fought under his banner against the truth, and real Church of Christ; so that the war was between the Pope or head of the dragon and his subjects, and Christ and his subjects.

It should be remembered that the term heaven in this prophecy, denotes the province of the church, the moral and intellectual world. The dragon being a symbol of imperial Rome, it cannot have engaged in a fight against Michael and his angels in heaven, till he had come into heaven, or the church, and commences an engagement for the supremacy and mastery. And it was not until he was baptized into the Catholic faith, and received the benediction of the Pope, and the sacred name of *Christian* under this new organism, that a war was commenced by this power, for the authority in heaven.

The *Pope*, the *now* dragonic head, claimed to be the head of the Church of Christ, in the moral heaven; usurping Christ's dominion, and claiming the titles that belong to Him. But this position in the church could not be main-

tained without a war between Christ and his devoted subjects, and the Pope and his subjects; hence, as soon as the Pope could avail himself of the dragon power, he commenced a civil and ecclesiastical war, which was kept up for twelve hundred and sixty years. It was emphatically a war in heaven—a war in the church—commenced and carried on for no other purpose than to establish and maintain his usurped authority in the Church of Christ. And though in this war rivers of blood have been shed, faggots and fires kindled, prisons and dungeons filled with the innocent, the rack and the torture invented, and every means used which the hellish ingenuity of this dragon power could invent, yet they prevailed not; neither was there place found for them any more in heaven. After a long and protracted struggle, the great dragon was cast out—that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into *the earth*, and his angels were cast out with him.

This has been fulfilled. The Roman Catholic power, assuming to be the infallible head—Christ's vicegerent on earth, the Holy Father and Lord God the Pope, and the rewarder and judge—has been overcome, and cast out of the moral heavens, excommunicated and cast into the earth, and declared to be a wicked earthly power, unfit for a place in heaven or the Church of God. The saints overcame him by holding up Christ as the true Head, and his blood as the only means of obtaining pardon. This dragon not only declared himself to be the head, but claimed the power to forgive sin, and to hold the keys of heaven and hell; but by the true disciples of Christ resolutely protesting against the wickedness and blasphemy of his pretensions, and holding up Christ as the Head, and his blood alone as sufficient to atone for the sins of his people, it is said they overcame Him by the *blood of the Lamb*, and by the *word of their testimony*.

The true church began to effect the excommunication of this dragon at the commencement of what is called the Reformation, as already noticed, in the days of Zuinglius, Luther, Calvin, and a host of others, and completely effected their object when his civil power was taken away, and the dragon cast out, and his authority rejected by the popular voice of the Christian church and world. It is within the history of this generation, that this event has had its complete fulfillment. Through the moral power and influence of political and religious reform, exerted by the Christians, the papal power was crushed to the earth, and she no more rears her dragonic head to the terror and dismay of the disciples of Christ.

The true church fought this dragon, and they loved not their lives unto the death, that they have suffered ; and now the papal power is overcome, and cast down to the earth, the Church of Christ has great reason to rejoice and praise God, that this great blasphemer and accuser of the faithful brethren, is cast down and is no more to rise : for it is said, *There was no more place found for him in heaven, or the church.* There was an opportunity for him to rise and work his way into the church in the sixth century, but from this time there will be no more place or opportunity for him to figure in the real church of Christ, and persecute the disciples as formerly. Hence, John says, I heard a loud voice in heaven, saying, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, that accuseth them before God, day and night. Therefore, rejoice ye heavens, [or churches of Christ,] and ye that dwell in them, but woe to the inhabitants of the earth, and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Such a rejoicing over the casting down of the papal

authority has been conspicuous in the moral heavens, and will continue to be a matter of rejoicing till the end of time. Now is come salvation—temporal and spiritual—and strength ; strength of numbers, knowledge, influence, and moral and political power—and the kingdom of our God, and the power of his Christ ; the reign and exaltation of Christ and his church over the dragon, and the power of his gospel and truth over error, superstition and infidelity. Thus the way is now prepared for the church to propagate the faith once delivered to the saints, to all the world, and fulfill the last commission of devouring the little book, and carrying its message to all nations.

Let us notice, however, that the dragon is not dead, that he is still alive in the earth, and has repented not of his deeds nor become truly converted to the Christian faith. The victory of Christ and his saints over him, and their strength and rejoicing, has only maddened him, and as he sees himself cast down to the earth in the sight of the world, he still persecutes the woman which brought forth the man-child, and casts out of his mouth water as a flood that he might cause her to be carried away of the flood. The fourteenth verse is but a repetition of the sixth verse, reminding us of the flight, and how God preserved and kept a people alive, at least "seven thousand," that had not owned and acknowledged the authority of this beast, or bowed the knee to its altar of blasphemous worship. A time is one Jewish year, 360 days—times, two years, 720 days—half a time, one-half a year, 180 days—making in all twelve hundred and sixty days, or years, as stated in the sixth verse.

The opening of the dragon's mouth, and the issuing of the flood against the woman, was during this twelve hundred and sixty years, when kings, princes, magistrates, armies, and banditti of soldiers were commanded from the mouth of this dragon to destroy the woman, or true church,

and cause her to be exterminated, if possible, from the earth. But the earth opened her mouth ; a great political earthquake and revolution is meant, by which the papal power with her great men and armies were swallowed up, and the church by this means helped and saved from the hellish intentions of the serpent.

All can see by a glance at the history of the church, that if earthly governments had not interfered and protected the woman, and there had been no revolution in the papal states to break down its cruel and oppressive power, they would have effected their object, and pure Christianity would have been exterminated from the world. But thanks be to God, his church is built upon a rock and foundation, against which the gates of hell cannot prevail, though they may be permitted to rage and dash against it, with all their maddened fury. However, after the dragon's overthrow, as stated above, he was still wroth, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ.

This dragonic spirit will be found to exist, and manifest itself, in opposition to the true interest and people of God, till the Ancient of days comes, and the judgment sits, and the saints take the kingdom : but this power, nor any other earthly government, will ever enslave the church again, and take away her liberties and butcher her, in so wholesale a manner. The remnant of her seed will be found scattered among all nations from this time, as she is to propagate her faith among them. And it is a fact, afflictive to all our missionary societies, that in every part of the world where they have expended labor, the Roman Catholics are there to watch every manœuvre, and take advantage of every circumstance, to break down the Protestant efforts, and establish their own authority and faith. But their time is short; the gospel will be rapidly spread again among

all nations, and a glorious remnant seed prepared for the harvest—the end of the world—and the kingdom of our Lord Jesus Christ.

The thirteenth chapter presents the same governments under a new class of symbols, and brings us to the fifth lesson in this prophecy. When the prophet Daniel stood upon the shore of this same sea and beheld the contest of the four winds, four great beasts came up diverse one from another, which symbolized, as we have previously noticed, four great monarchies.

Now, the Revelator sees one beast rise, which, like the dragon, has seven heads and ten horns, and upon his heads is described the name of blasphemy. He has all the elements of Daniel's four beasts, viz., the ten horns, the Roman government; the leopard, the Grecian; the bear, the Medo-Persian; and the lion, the Babylonian government. The rising of a beast out of this sea, symbolizes the rise of a new dynasty; therefore, the church might expect a revolution in the imperial government of Rome as then existing and a new organization and government. This change came in the days of Constantine the Great.

When Constantine came into power, on the death of his father, Rome was divided into four parts and governed by four cotemporary emperors. He first began by obtaining full possession of those countries formerly possessed by his father, and conquering the Franks; then he turned his arms against eastern Rome and conquered that, and became sole emperor of eastern and western Rome, under a new organization, and under a new religion. The dragon, or old Roman government, was made to submit and surrender his seat, and power, and great authority, to this new conqueror and dynasty. The seven heads denote the different forms of government that had existed, or number of dynasties, from ancient Babylon to this time. One of his heads were wounded to death, and his deadly wound

was healed, and all the world wondered after the beast. This wound was made by the sword, and refers to the fall of the western empire, and its division into ten kingdoms, symbolized by the ten horns. This wound and division was healed by the organism of the papal government at Rome; western Rome, or the ten kingdoms becoming tributary and obedient to this head. To speak it in plainer language, the wound was healed by the rise of papacy and its supremacy over the Roman Empire. When the Constantinian dynasty, or government, received this wound, Rome was Christian in name, having at its commencement changed its religion; therefore, the papacy, in fact, only healed the wound made by the sword, and was a continuation of the same beast, or government—Christian Rome.

They worshipped the dragon, and the beast also. They worshipped the dragon when they revered and paid homage to the civil authority, and engrafted into their doctrines and worship much of the pagan system of mythology and worship. The Constantinian and papal churches were a mixture of Paganism and Christianity, so that it might with propriety be said they worshipped the dragon, and they worshipped the beast, and wondered after the beast. This beast claimed to possess supernatural power, and to work miracles, and pardon sins, and by a show of great sanctity, and imposing ceremonies in worship, caused his deluded subjects to wonder after him, and exclaim, Who is like unto the beast, who is able to make war with him? The mouth that was given him to speak great things and blasphemies, was the civil and ecclesiastical authority invested in him, by which, in his exaltation and pride, he was prompted to speak great things concerning his assumed power, holiness, and divinity. It was blasphemy against God and Christ, to claim the titles he used and applied to himself, and many things connected with his worship; and he blasphemed the tabernacle or church of

God, by changing its ordinances, doctrines, order, and worship, and them that dwell in heaven, or the church, by his anathemas, bulls, and curses upon them.

And power was given him to continue in his authority forty-two months, or twelve hundred and sixty years.—Thirty days in one month, thirty times forty-two is twelve hundred and sixty—the same as the other times mentioned. It was given him also by the same power, to make war with the saints, and to overcome them—for a time—and power was given him also over all nations, kindreds, tongues, and people. This is the same war as that spoken of in the previous chapter, and it is not necessary for us to protract our remarks upon it. The reader who wishes to make himself familiar with the history of this beast and his blasphemies, and war upon the true church, must apply himself to modern and ecclesiastical history, where he will find every event of this prophecy fully sustained in a literal fulfillment. The dominion of this beast embraced many nations and tongues, and all those that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb—in the plan of God—slain from the foundation of the world. These persons whose names are thus recorded, are the saints against whom the beast makes war, while all the rest submit to his worship and authority.

If any man will listen and know the truth of this matter, let him hear it. The reign of this dreadful beast is limited. God will break his power and deliver his people as He has decreed. Therefore, he that leads into captivity must go into captivity himself: he that killeth with the sword must himself expect to be killed by the same means. And this gives the saints patience to endure their trials, though persecuted even unto death. That power has experienced this captivity and the killing by the sword. Its dominion has been taken away, and it will be turned and

overturned, till the triumph of the saints in the final judgment.

Our attention is now directed to another beast coming up out of the earth, and he had two horns like a lamb, but spake as a dragon. This is *another beast*: consequently it is not Christian or papal Rome, or the first beast that had the wound by the sword and did live. This beast was coming up while the first beast was going into captivity, and being killed with the sword; it is, therefore, a new confederacy. It is the new organism of the English and German governments, independent of the papal. The nature, policy, and objects, of the two governments are the same, and are represented as one beast with two horns.

A horn in prophecy is a symbol of a distinct government. While the body of this beast, therefore, is *one*, it has two horns. But these two horns, or governments, are like a lamb while they speak as a dragon. They profess to be Christian, and acknowledge the sacrifice of Christ, the Lamb of God, to take away sin, and discard the authority and pretensions of the papal church in this matter. This beast with his two horns, renounces his allegiance to the Roman Catholic government, and organizes a new Christian confederacy, under the name of the "Church of England," and "Lutheran Church of Germany." It may properly be termed a Protestant beast, with two horns.

When Christianity is allied to civil government, and supported by the sword, and church and state go hand in hand, that government is properly symbolized by a beast, and when it speaks, however Protestant and lamb-like, it may be expected to speak as a dragon. Christ never designed to have his church united with an earthly government, and his doctrines supported and defended by the sword. My kingdom, said He, is not of this world, else would my subjects fight.

It is said of the Protestant two horned beast that he exercises all the power of the first beast before him, and causeth them which dwell on the earth to worship the first beast whose deadly wound was healed. By this is meant he exerciseth all the power of the first beast over the church, i. e. civil and ecclesiastical; claims to judge, and be the head of the church, and decide all matters of faith and doctrine. The first beast was Christianity and Paganism blended together, and hence it is said, They worshipped the beast and the dragon. This other beast is a blending of the Reformation, or Christianity, with the first beast, or Christian Rome; therefore, he causeth the earth and them that dwell therein, under his jurisdiction, to worship the first beast whose deadly wound was healed. No one will dispute, but that the church of England, and German Lutheran church, in obliging their members to worship in accordance with their laws and regulations, oblige them to pay homage to much that belongs to the Constantinian Church. The real Church of Christ, therefore, has had to dissent and separate from this two horned beast, as distinctly as from papacy.

As this beast comes up into power the eyes of all Europe, and the world even, are turned towards him, for he works great wonders, miracles, or prodigies, and deceives them that dwell on the earth by means of those miracles which he performs in the sight of the beast, and he commands an image to be made to the first beast, that had the wound by the sword and lived. These wonders and miracles, refer to those remarkable incidents of preservation from many plots of their enemies, and their wonderful success in out marshalling them, and conquering every obstacle and opposing power in their way. This beast pretended that God was on his side, and that he was ordained and possessed divine authority to accomplish a reform, and do great things. These were wonders per-

formed in the sight of the beast, consequently they were public and national acts.

By a reference to the early history of this two horned beast, the reader will be made acquainted with his great pretensions of sanctity and power from God, to work miracles in his scientific wonders, politics, and religion. The world at this time, or what is called the earth, was in the greatest state of ignorance, superstition, moral darkness, and imbecility, that had existed since the days of Christ, and hence, just in a state and under circumstances to be deceived by the displays of the ingenuity and genius of this two horned beast. They were deceived, because this beast in reality did not work miracles, or possess any supernatural power, nor was it really any better than the first beast.

The image which this beast caused to be made, was a likeness in their ecclesiastical government or church, and forms of worship, to Christian Rome. The Lutheran and church of England bear a striking resemblance to Christian Rome previous to its wound by the sword, and the rise of papacy. Their liturgy creeds, form of government, and worship, are, after all the war that has been carried on between the two beasts, and the pretended reformation of this Protestant beast, much the same, so that one is the image of the other. Instead of organizing their two national churches after the manner of Christ and the apostles, following their examples and precepts, they patterned after the first beast and fell back upon the platform of faith established by civil and ecclesiastical councils, and supported by the Christian emperors, forming an image to this first Christian beast, when they should have *conformed* to the image of Christ. Therefore, what is called the *Reformation* is only a reform from Catholicism and a revival of the old orthodoxy of Christian Rome, and not a revival and restoration of the apostolic faith and worship.

Here is the great and grand deception. In throwing off the papal yoke, and coming out under the blazing title of REFORM, it has been supposed that *now* we had the *true apostolic Bible faith*, when in fact these reformers have given us nothing but the *creed and traditions of Christian Rome*. And not only do the doctrines of this two horned Protestant beast bear a resemblance and image to the first beast, more than to the apostolic church, but the spirit, fruits, and exercise of power, civil and ecclesiastical, are patterns of the first beast, and can be said with no propriety and truth to be akin to Christ and the apostles. For when they had set up this image, of course their subjects, as in the case of Nebuchadnezzar, must all fall down and worship it, or be put into the furnace. Hence there was power given to this image or church—civil power—power of life, power to execute its ecclesiastical decrees, and speak, and cause that as many as would not worship the image of the beast, his church and system of religion, should be killed.

The ecclesiastical history of the two branches of this beast furnish us with many sad incidents of religious intolerance, bigotry and persecution. Protestant Germany and England, with their boasted intelligence and privileges, and regard for Christian principle and truth, are stained with the blood of guilt, in banishing, imprisoning, and putting to death the disciples of Christ that would not worship the image they have set up. They have obliged all their subjects of every rank to receive the mark and seal of their national religion, and take the oath of allegiance; and such as refused, they have forbidden to buy or sell, or engage in any respectable enterprise, or lucrative employment. To escape the persecution of this Protestant two horned beast, thousands flocked to this country from Germany and England, and preferred to encounter the perils of the deep, and live with the savages in this then wild

wilderness, than remain and be disgraced, have their property confiscated, their persons stripped naked, tied up and whipped, tortured and imprisoned.

The progress of intelligence and the principles of political and religious freedom, have served to modify and keep in check this spirit of persecution, so that this beast is not so formidable at present as he has been in times past. The spirit of this beast, however, has diffused itself through all the different religious sects that have organized upon the platform of a creed, and have not like the apostles taken the Bible as the only rule of faith and practice.

All governments and religious sects must concede the right to all, of private judgment in religious matters, or they are obliged to become oppressive and intolerant. And let it be remembered, that we are not truly reformers, or reformed, till we grant this right, and leave every person free to investigate the Scriptures for themselves, and worship God according to the dictates of their conscience, and as they understand the Scriptures to guide them.

The spirit of sectarianism is the spirit of the beast. No man may buy or sell without the mark of the beast; unless he is of our sect and party, and wears our mark, and will bow and worship the image we have set up. This has been demonstrated in a thousand instances in our country. The physician, merchant, and mechanic, have not been patronized; they could not buy or sell, and do business enough to live and have the necessities and comforts of life, because, forsooth, they would not bow down and worship the popular image set up by the leading sect of the place.

Christ is the head of his church, and it is to him that we owe our allegiance, and must stand or fall. Hence, let us be instructed by this prophecy, and declare our independence of the ecclesiastical power of this beast, and all the sects that belong to him, and like Daniel, refuse to obey their decrees, and the three Hebrews, to bow down and

worship the image they set up. Here, then, is wisdom ! O, that all would seek and obtain it !

Let him that hath understanding, count the number of the beast, for it is the number of a man, and his number is six hundred and sixty-six. The body of this two-horned beast is large. England embraces Wales, Scotland, and Ireland, with numerous provinces and missions in every part of the globe. The other horn of the beast embraces all the States of Germany, with extensive missions. Denmark, Norway, and Sweden, are of the Lutheran faith, and have some missions. Taken altogether, the power and progress which this beast is to make in all the world, when this prophecy shall have its complete fulfillment, its number of separate bodies of the same faith, and begotten by this beast, will amount to this number. The number of a man is the number of his own household, children, or kin; consequently, the number of this beast is the number of his children or kin that are of the same faith, and own him as their head and father, located in all parts of the world.

This finishes the fifth lesson in this book, and the reader can but admire the wisdom of our great Teacher, in rightly dividing this prophecy, and giving us a portion at a time. And though he keeps us upon the same path—the path of the church—and symbolizes the same powers, yet it is only to bring out some additional instruction, and make new developments and discoveries in the history of his church.

My notes on this two-horned beast, I am aware, will be very unsavory to the bigoted Protestant sects, but let them show another power and civil government that has arose while the papal government was going into captivity, and being killed with the sword, to which this prophecy will have a better and more natural application, if they can.

Chapter fourteenth. At the close of the fifth lesson, and introduction to the sixth, the revelator is shown at a glance

the whole scene he has been over, and the events symbolized in the preceding lessons. First: he takes a look at the hundred and forty-four thousand that were sealed as the true seed of God from the Jewish nation, in the Apostolic age, and previous to the letting go of the four hurtful winds to blow on the earth and sea.

And he heard their voices, as the voice of many waters, and great thunder, and the voice of harpers harping with their harps; and they sung as it were a new song, before the throne, elders, and four beasts, which none could learn but this number, and persons that were redeemed from the earth. John viewed them in their immortal and resurrected state, with their redeemed Head, on Mount Zion, in the immortal kingdom. They were not defiled with women, for they are virgins. They were chaste virgins espoused to Christ, as the Apostle Paul said he wished to present his brethren. They followed the Lamb wherever he went; or led them. They were the first fruits unto God and the Lamb; redeemed by the special hand and labor of Christ and the apostles. This is why there is no guile found in their mouth, and why they are without fault before the throne of God. They were taught the truth without any mixture of error, without any lies and false doctrine being mixed with it, and consequently, as the first-fruits of Christ's redemption, they were pure and specially precious. They followed him without an adulteration of sentiment, whithersoever He went, being perfectly obedient to his truth and all his requirements. Therefore, it was, that they sung as it were a *new song*, before the throne and the Jewish and Christian church, and none could learn and sing this song, but *this* hundred and forty-four thousand, for none were like these, without fault, and free from error, and redeemed from the tribes of Israel by the personal labors of Christ and his inspired apostles. Such was their

character, and such as is described here, will be their glorious and happy state hereafter.

Having noticed this company, and given us a little more definite knowledge concerning them, we are next directed to the flight of the church with the everlasting Gospel, or Gospel of the everlasting kingdom, to preach to every nation, kindred, tongue, and people. This work and labor of the church, was interrupted, and in a great measure suspended, after the winds were let loose, till the taking away of the papal dominion, when, as we have seen, the church was commissioned anew, to go again and give this Gospel to the world, proclaiming it with a loud voice, and commanding all to worship God, the Creator of all things.

And in the track of this proclamation another voice follows, uttering the fall and judgment of Babylon, that great city, or government—the Roman Catholic beast—because she hath made all nations drink of the wine of the wrath of her fornication. She has been exposed, and her hypocrisy, fornications, and deep iniquity, brought to the light and protested against; and in consequence, she has made all nations under her power feel the wrath of her vengeance, and drink the wine of the indignation of her wickedness. Her fall, is her overthrow: the breaking up and destruction of her authority and government in the earth. Another voice proclaims, that if any man worship the beast and his image, or receive his mark upon his hand or forehead, the same shall drink of the wrath of God, which is poured out without mixture—mixture of mercy and compassion—into the cup of his indignation, and shall be tormented with fire and brimstone, in the presence of the Lamb and holy angels: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image.

The beast is the symbol of Christian and Papal Rome; the image, the Protestant Church as organized by Eng-

land and Germany. Both of these religious and civil organizations are obnoxious to God, as they have both oppressed and persecuted the church and his true people. Christ uttered a true sentiment, when he said, It is better that a mill-stone were hanged about the neck of that person that offends one of these little ones of my disciples, and he cast into the sea. No greater insult can be offered to Christ, and no act will be visited with greater judgment and wrath from the Almighty, than the offending of his disciples. God shall rain upon the wicked, snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup.

The temporal overthrow and fall of Babylon, and those that worship the image and beast, is only preparatory and premonitory of their judgment and utter extermination from the earth, in the great harvest and end of the world. They have no rest day nor night from the time the judgment of God overtakes them, till the wrath of God is spent upon them, and they are utterly destroyed.

The same was said of the fall and overthrow of ancient Babylon. Isa. 34: 9. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night or day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever.

Such figurative language, so far from conveying the idea of the continued existence of the wicked in torment, is, on the contrary, used to express their destruction and utter extermination. On this truth rests the faith of the saints, and here is the secret of their patience during all their trials, stripes, imprisonments, persecutions, and death. God has given them his solemn pledge and promise, that He will be avenged on their enemies, and cause them to rise in triumph, and with shouts of everlasting victory. Hence,

from this time a voice was heard from heaven, proclaiming unto the church to write, Blessed are the dead which die in the Lord, from henceforth : yea, saith the Spirit, that they may rest from their labors, and their works do follow them. They shall by no means lose their reward ; for as they have fallen in the midst of this glorious warfare against the beast and his image, fighting for the honor of Christ and his cause, their works will be approved, and will follow on to the judgment, not to condemn, but to acquit them, and secure a peaceful reward.

And now is presented the harvest scene—the end of the world—and the disposal of the whole crop of the field—the tares and the wheat. In the first place the Son of man appears : This is in accordance with his own teaching. He will first make his personal appearance ; we are told here, as also in other places, that He will appear on a white cloud, or cloud of glory, having on his head a golden crown : denoting that he is the great Conqueror, King of kings, and Lord of lords. He has in his hand a sharp sickle ; and a voice from the temple—the church—cries aloud to Him, to thrust in the sickle, and reap, for the time is come for him to reap, as the harvest of the earth is ripe for it.

There will be a general conviction on the minds of the true children of God, when the earth is ripe for the harvest, and a united voice and cry for Christ to thrust in his sickle, and gather the saints into his kingdom, through the instrumentality of his angels. Christ will be obedient to this cry, when it shall be made, and will certainly thrust in his sickle and reap the harvest of the earth.

There has been many false alarms, and cries of his coming in different ages of the church, but they have passed, and the world has jogged on, and the deceived followers of the delusion have been disappointed ; but when the age of the world really arrives, and the true time has come for

the end, a general knowledge and conviction of the fact will extort a true and earnest cry, for Christ to gather together the elect from one end of the earth to the other; and they will not be disappointed, or left to be confounded; the end will come, and the saints will be gathered into his kingdom—the great garner of the Lord.

Another messenger goes forth out of the temple, he also having a sharp sickle: and as soon as he made his appearance, another messenger from the altar came forth, and cried loudly to him that had the sharp sickle, to Thrust in his sickle, and gather the clusters of the vine of the earth, for her grapes were fully ripe. The temple, which is the church, and the throne of judgment, or seat of the divine administration, are now together, as the righteous are caught up at their resurrection, to meet Christ in the air. This angel that came from the altar, and had power over fire, is the same that stood at the altar, as shown us in the opening of the seventh seal, who, when he had offered the sacrifice of the prayers of all saints, took the censer and filled it with the fire of the altar, and cast it into the earth. He is the angel that is commissioned to answer the prayers of all saints, in executing the judgment passed by Christ and all the saints, upon the wicked. Therefore he is said to have power over fire, and to cast it into the earth. He represents the divine agent that is to reap the vine of the earth—the wicked—and to cast it into the wine-press of God's wrath. It is figurative language, signifying that the wicked will now be brought forth to execution, and have poured upon them the hottest and fiercest of God's wrath, without any mercy or mitigation, till the last drop of their blood has been shed, and they *utterly perish* in the fires of the second death.

CHAPTER IV.

The Revelator having noticed in a more special manner the hundred and forty-four thousand—the first fruits unto God and the Lamb—and the promulgation of the gospel throughout the world, the fall of Babylon, and the order of the harvest in the end of the world, he is now prepared to give us the sixth lesson in symbolic prophecy. This will take us through the fifteenth and sixteenth chapters.

This lesson opens with another great and very marvelous sign in heaven—the moral world ; seven angels are seen in possession of the seven last plagues, which embrace all the wrath of God, and his judgments on his enemies. These *seven* denote the number and order of these judgments. The sea of glass symbolizes the great fountain and broad waters of *gospel truth*, and is mingled with fire. The gospel is all along mingled with the awful threatenings and judgments of God, which must be experienced by the finally impenitent. Upon this foundation, and no other, will the saints stand, having, through his instrumentality, gained the victory over the beast, and over his image, and over his mark and number.

By the harps of God, are meant their powers and faculties *to sing* in their immortal state. The harps of God, or harpers, are not mentioned only as connected with voices and singing. The saints stand upon this transparent sea, in their triumphant and immortal state, and sing the song of Moses and the Lamb. The song of Moses is that which he caused to be sung on the miraculous deliverance of Israel at the Red Sea, and ascribes great and marvellous works to the Lord God Almighty—comprehending all his great and noble acts towards the children of men. The song of the Lamb ascribes justice, righteousness, truth, reverence, fear, and glory to His holy name, for He is great, and greatly to be praised, and will cause all nations to come, and bow, and worship before Him, when his judgments shall be made manifest.

After this scene of beholding the company of the redeemed, and hearing their songs as they stood upon the crystal water of truth—which will be fulfilled before these plagues are finished—the Revelator has his attention directed to the source of these plagues, and their order, and accomplishment. He first beholds the temple [true church] of the tabernacle of testimony in the moral world opened, and the seven angels come out of the temple having the seven plagues, clothed in white linen, with their breasts girded with golden girdles. The white linen denotes their purity and righteousness; the golden girdles, the truth and word of their commission, bound to their hearts and breasts, which is the sacred repository of trust and moral purity.

All plagues and judgments come from the church, as we saw by the Two Witnesses; for it is in consequence of the church and the truth it possesses, that judgment is executed upon the wicked. Therefore, these seven angels are said to come out of the church, and one of the four beasts—one of those noticed under the seals which we

know was a symbol of the church—gave unto the seven angels, seven golden vials of the wrath of God. It was the fourth beast—or *living creature*, as it might be rendered—that is here meant, that gave to the angels, these vials.

It will be recollected that the fourth beast symbolized the church during the reign of papacy, and these plagues commence in the history of this fourth beast, or stage of the church history.

We next discover the temple filled with smoke, or a cloud, from the glory of God, and from his power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled. The temple thus filled with the cloud of God's glory and power, is after the resurrection, and when all the church are clothed with immortality, and are in their perfect and glorious state. No man, therefore, can enter into this glory and temple thus filled with God's presence, till after the plagues are poured out. When this is done, the church will be filled with the glory of God, and shine as the sun in the kingdom of our Father.

A voice is now heard from the church, saying to the angels, Go your ways and pour out the vials of God's wrath upon the earth. The first proceeded and poured out his vial upon the earth; and it resulted in a very offensive, annoying, and grievous sore upon the men which had taken the mark of the beast and worshipped his image. It was out of the earth that the two horned beast arose. This expression, *the earth*, is used to distinguish the locality of certain prophetic events from what is called the sea. The sea symbolizes a great empire; and the Roman beast, or the first beast that had the wound by the sword and did live, arose out of the sea, or out of an empire already existing. The earth is the province of the two horned beast, and here is where the vials of God's judg-

ments begin to manifest themselves, viz., England and Germany.

The sore that broke out, so offensive and grievous to this two horned beast, or those that had the mark and worshipped his image, was the outbreak and general revolt or dissent that took place in England and Germany from the established church and religion of these two branches of the Protestant beast. As I have remarked, it was as necessary for the real Church of Christ to separate from this Protestant beast, as it was from the papacy; and when separate organizations began to be formed, and a cry for independence, for political and religious freedom rung through the province of this beast, it created a very grievous sore to all those who were allied to the established church, and were devoted to the worship of its image.

Every unbiased mind must concede, that the system of religious worship of the English and Lutheran churches, is indeed *but an image*; and *that* not so much of pure Christianity, as it is an image of papacy, and Christian Rome. The dissenters fought with spirit and bravery in this moral warfare, notwithstanding councils and national legislation had given their verdict against them, and they were subject to stripes, imprisonments, and in many instances banishment and death. It was a sore that annoyed them exceedingly, and many have been the adhesive compounds invented and applied by the national and established physicians to heal it, but all to no purpose; it has continued to spread till the whole system, or constitution, of this two horned beast is inflamed with it, and threatened with consumption and death.

It was the intention of these two churches to control the Christian reform, and as fast as the reformers broke from their necks the galling yoke of papal oppression, to fasten upon them another yoke; but God had otherwise determined. He has pledged to his suffering people that he

will put upon them none other burden. The papal power is the last mentioned in prophecy, either in the Old or New Testaments, that should arise and exert universal dominion over the Church of God ; consequently we see the wisdom and necessity of God—as soon as the time had come to break down the civil authority of the papal government, and end its tyrannical reign—in commencing thus early to stir up a spirit of successful revolt against this new and late oppressive beastly government.

All can see that it would have done no good to liberate the church from one oppressive government and fasten upon them another ; therefore, the first vial is poured out on the earth—the territory of this Protestant beast—and there fell upon men stamped with the mark and image of this beast, a grievous sore, i. e., a political and religious revolt. God had in reserve this American continent, upon the soil of which the tree of liberty was at the appointed time to be planted, and grow as it has, and will, to the end of time, and be an asylum for the oppressed, and a rod of terror and consumption to the despots of Europe, and for aught we know, the whole world. We must remember that while these are vials of God's displeasure and judgments upon his enemies, they result, as all his judgments have in every age of the world, in blessings to his people. God has called his church and people to liberty, and to resist even unto blood, the power of the Protestant beast, wherever it manifest itself, and undertakes *now* to encroach upon the rights, privileges, and freedom of his people.

The second messenger is called upon, and he empties his vial into the sea—the dominion of the papal beast—and the sea became as the blood of a dead man. This was a spirit of revolt and breaking up of the papal supremacy. The sea becoming like the blood of a dead man symbolizes the congealed and stagnant life of the papal authority,

in the great veins and arteries of her constitutional government.

Moses says, The life is in the blood. The papal government, therefore, under this vial, experiences a general prostration of its civil and ecclesiastical life and power, i. e., it cannot execute its laws, penalties, and carry out its plans and purposes, and keep in active operation the functions of the governmental body. This was particularly the state of that government in the seventeenth century. A spirit of independence, and determination of a general revolt from the power of the Vatican, had spread itself far and wide over the whole territory of this empire, and it was visible to the eye of every impartial beholder, that the time had come when its authority would be broken down, and its life-blood cease forever to course its way through its proper channels.

The third angel poured out his vial upon the rivers and fountains of water, and they became blood. These rivers and fountains of water, denote the different kingdoms and tributary governments belonging to the papal empire. Their becoming blood, denotes, that under this vial they will experience terrible scenes of bloody war: that now the sword will be unsheathed and turned upon themselves, and that their blood will be made to flow as freely as they have shed that of the saints and prophets.

How exactly and literally this has been fulfilled. The papal states during the eighteenth century were all drenched with blood, and such was the heat of the raging elements kindled by the fires of revolution, that the whole sea presented the appearance of a boiling caldron. And a voice from the church—as she has witnessed these judgments personified by this angel—has been heard to exclaim, Thou art righteous O Lord, which art, and wast, and shall be, because Thou hast judged thus: For they have shed the blood of saints and prophets, and Thou hast given

them blood to drink, for they are worthy: And another out of the altar, representing the martyrs whose blood had by these waters, or governments, been slain, cried out, Even so, Lord God Almighty, true and righteous are thy judgments.

God's righteousness and justice never shone forth with greater beauty and splendor in any acts in behalf of his people, in the out pouring of his wrath on their and his enemies, than is exhibited in the bloody wars and revolutions of the papal states. They were not wars so much for the conquest of territory, as for civil and religious rights, and they resulted, as might be expected, to the great advantage of the church, in the opportunity to arise in the beauty of her moral strength and propagate unshackled her faith, and sow the seed again of pure Scriptural truth. Hence the fourth angel poured out his vial upon the sun—the Gospel light and truth—and power was given unto him to scorch men with fire, and men were scorched with great heat, which led them to blaspheme the name of God, which had power over these plagues, and they repented not to give him glory. This signifies the rising of the moral sun again, or rather its breaking forth from behind the dark cloud of the smoke of the bottomless pit, by which it had been long eclipsed, and pouring its scorching rays of purity and truth upon the darkness of this papal beast, and discovering to the world all the secret workings and the black system of iniquity that had long disgraced the Christian name, and tyrannized over the church, and many of the nations of the earth.

This exposure of the errors, sins, and sharp rebukes of the man of sin, by the light of the Gospel, may be said to have its commencement more emphatically in the last half of the eighteenth century, and its scorching rays are still burning like fire; but so far from reforming this beast, or angel of the bottomless pit, it has caused him and his ad-

herents to open their mouths in blasphemy, and blaspheme the name of God, by whose hand these plagues were directed. This blasphemy has been fulfilled in the horrid anathemas, bulls, scoffings, and profane implications of the papal power against the servants of Jesus Christ and their efforts to spread the Gospel in the papal states. It has been truly astonishing, that a power professing to have the least reverence for Christianity should be guilty of such blasphemy as has come from the lips and pens of the papal beast.

But this is not confined to this beast or government alone ; the sun is to scorch *men*. The light of the Gospel will test all men, of all nations, and bring their sins and errors to its light and reproofs. The two horned beast and all the Protestant sects will feel its scorching fire, as the full light and truth of the apostolic age blazes forth upon them.. And happy will *he be*, who will allow his deeds and errors to be brought to the light and suffer reproof, and not open his mouth in curses and blasphemy against God, because he is plagued with the heat of this sun. All opposition to freedom of thought, in the investigation and propagation of the Scriptures, or to any thing they contain, together with all the rights and privileges of the church, savors of popery, and the image beast, and this spirit of blasphemy. No person, therefore, can be too careful, in these days of the increase of knowledge and true reform, in restraining themselves from opposition to the march of Gospel light, and the uprooting of all religious superstition and error.

This moral hydra and spirit of persecution and blasphemy, raised his head, showed his fiery eyes and forked tongue, in the early church and government of the Puritan fathers, and before he could be chained, numbers were banished, whipped, and imprisoned, and some tortured by having their ears and tongues bored with a hot iron ; some

branded, and made to wear chains and heavy weights of iron, and a few hung by the neck and killed. These were all considered very pious acts of our forefathers, prompted by this hideous monster, that still lies coiled in the folds of every popular religious sect of our land. It is a blind, mistaken zeal, and the spirit of opposition and persecution in matters of religion, is as foreign from the spirit of Christ and pure Christianity, as that of the tigers of Bengal or the serpents of Africa !

The fifth messenger follows, and pours out his vial upon the seat of the beast—the papal beast—and his kingdom was full of darkness, and they gnawed their tongues for pain. The third angel filled the papal empire with blood and revolution ; *this* touches the seat, the capital, the heart and springs of life of the beast's dominion ; and his kingdom is full of darkness, and he is in consequence seized with most excruciating pains. The seat of the beast was reached in the wars of the French revolution, and Bonaparte. This was the finishing death-blow to the papal despotism over the church and kingdoms of Europe.

These wars of Bonaparte, and his reduction of the papal power, plunged that kingdom into the greatest state of darkness and distress that it had ever before experienced since its organization. And the darkness and anguish still continue, and will, till the end of time. God has not overturned and broken down this oppressive government to build it up again, or laid the rod of his judgment upon this great whore of Babylon, and made her gnaw her tongue for pain, and then reinstate her, and satiate her with riot and pleasure. No, this would be unjust, and irreconcilable with the principles of the divine administration upon which it is established, and has been carried on towards all the wicked governments of earth. It would be unjust also, to restore this kingdom, as it refuses to repent of its deeds of wickedness, under all its chastenings,

but on the contrary opens its mouth in horrid blasphemy towards God and his agents in this work, because of its pains and sores. In these wars the waters were again turned into blood, and the city of Rome, the seat of the beast, became for awhile one of the capitals of the conqueror, and master spirits in battles.

The sixth angel appeared and poured out his vial upon the great river Euphrates, and its waters were dried up, that the way of the kings of the east might be prepared. From this time, or under the events of this judgment vial, the history of this great stream of universal monarchy, that has its rise in ancient Babylon, will gradually dry up, and cease to flow. There is already but a few small stagnant pools of the water of this river or political stream, now to be seen along the bed of its former channel, and they will soon be dried up, and the last moisture of this once proud and powerful river will disappear and be drank up by the powers of earth, and evaporate in the sun rays of political and religious freedom, and of Gospel purity and truth. The complete destruction of papal despotism is here meant, which will end forever the long reign of successive empires that have tyrannized over the church and the world.

The spirits, civil and ecclesiastical, that have lived in and constituted the life of this river, are forced to leave and mingle with the general waters of the earth. This is symbolized by three unclean spirits like frogs coming out of the mouth of the beast, dragon, and false prophet, which are spirits of devils, wicked, depraved, and hurtful principles which were embodied in, and characterized these powers—working miracles, prodigies, wonders—which go forth to the kings of the earth, and of the whole world to gather them to the battle of the great day of God Almighty. The beast is Christian Rome, the one that rose up out of the sea; the dragon, pagan imperial Rome;

and the false prophet, the two-horned beast that wrought miracles before the papal beast, or Protestantism. The principles and spirit of these powers—as neither of them can gain universal dominion—will diffuse themselves among all kingdoms and societies, and thus ripen and gather them into their separate bundles, and prepare them for the great and decisive battle of God in the end of the world; when, like the tares, they will be cast into the fire, and consumed into smoke and ashes.

The kingdoms of this world cannot become the kingdoms of our Lord Jesus Christ, till his Gospel has been preached among them again, and by the drying up of this river, and breaking down this stream of despotic rule, the kings or kingdoms of the eastern world can be reached, and the way prepared for their reception of its blessed truths. All that the church can expect, is that a remnant will be gathered and saved in the day of the Lord Jesus, by her efforts among all nations. In their labors they will have to contend with much that belongs to the old papal dragon, and Christian and papal Rome, and the two-horned Protestant image beast, or false prophet: for their principles, doctrines, traditions, and spirit, will circulate in the veins of every political and religious organization, and shape every human creed to be met with in the world.

And while the church is thus engaged in her last great effort to plant the standard of Gospel truth among every people, kindred, tongue, and nation, the admonition and glorious truth cheers them on, that Christ is soon to come and establish his peaceful, immortal, and everlasting kingdom on the earth. But He will come as a thief, to the wicked and unfaithful servant. A thief cometh to steal, rob, plunder, and murder: so Christ will come and strip the sinner of all that he has of power, property, friends, honor, and even life itself. But on the other hand, Blessed

is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. It becomes the church of Christ to watch well her ways, and see that nothing defiles her robe of righteousness, with which she is now expected to be specially clothed, and stand in readiness for the appearing of the Bridegroom.

The place where He will gather his saints, is here said to be called in Hebrew, Armageddon, i. e., a mountain and place of fruits and delight. A mountain, in prophecy, is a symbol of a kingdom, and this Armageddon symbolizes the kingdom of Christ, and that mountain into which the saints will be gathered, and that will fill the whole earth. This mountain, as the name further signifies, is a place of fruits and delights. Hence Isaiah says, In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. He will destroy in this mountain the face of the covering cast over all people, [mortality and death,] and the veil that is spread over all nations: He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall He take away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, [the plan of redemption will be finished, and the Lord and the saints at rest,] and Moab [the wicked,] shall be trodden down under him, even as straw is trodden down for the dunghill. Isa. 25 : 6, 10.

While the saints are thus gathered to this mountain, the wicked will be gathered to receive the last vial of God's wrath, which will complete the work, and make a final end of them.

The seventh angel poured out his vial into the air—the intellectual and political heavens or world—and there came a great voice out of the temple of heaven [the church] from the throne—the throne of judgment, throne of Christ, where the church are now together in the air, to meet Him at his coming—saying, *It is done*. The same voices, thunders, and lightnings, and earthquake, as were noticed under the seventh trumpet: the voices proclaim the kingdoms of this world to become Christ's, and the thunders, and lightnings, and earthquake, the revelation of Christ in judgment, in flaming fire, taking vengeance on those that know not God and have obeyed not his Gospel.

The great city, Babylon, that is divided into four parts, and fell, is the harlot kingdom—the papal government—including all the territory that she ever reigned over, and that constituted her empire. The city *was divided*: it was found divided when this angel poured out his vial, and previous to its fall. This city includes all Europe, and the lines of this division are beginning to be visible. There are three great questions that already agitate and stir the nations of Europe, and upon which she is destined to split and fall, viz., Monarchy, Papacy, and Republicanism. The peace of Europe and the world, politically and religiously, hang upon the settlement of these questions; but God designs to give these governments no peace till He sinks them with all nations, to rise no more.

God's vials of wrath, six of them at least, are now making their effects and producing their revolutions and judgments, and they will not cease: those that worship the beast are to have no rest day nor night, till God has visited and destroyed them, and made all their memory to perish. There is a terrible storm yet to come; the last vial will be more dreadful, inasmuch as it will make an utter extermination of all the nations of the earth.

Every island fled away, and the mountains were not

found. This probably has reference to the demolishing of governments, and the complete overthrow of human rule and authority on earth, when the kingdoms of this world are taken possession of by Christ, and He dashes them in pieces like a potter's vessel, and rules them with his iron rod. However, it will be literally true that the mountains will be thrown down, and the islands moved out of their places, in the battle of the great day of God Almighty. A tremendous storm of hail is mingled with the judgments of this last vial, the stones weighing about a talent, and men blasphemed God because of the plague of the hail, for it was exceeding great. Isa. 28 : 17. Judgment also will I lay to the line, and righteousness to the plummet, and the *hail* shall sweep away the refuge of lies, &c. Job 38 : 22. Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the *hail*, which I have reserved against the time of trouble, against the day of battle and war ?

The hail when used as a symbol, signifies a destructive judgment and visitation from God on his enemies. And if there shall be literal thunder, and lightning, and rain of fire and brimstone, as in the destruction of Sodom, in this last great judgment and day of God's wrath, I know not why we may not conclude that this storm will be accompanied with the fall of hail-stones of the gravity, in troy weight, mentioned. The weight of a Jewish talent for weighing silver, was one hundred and thirteen pounds, ten ounces, one penny-weight, ten grains and two-sevenths ; but their talent used for weighing other things, was at least a fifth part heavier. The Egyptian talent was eighty-six pounds and almost nine ounces.

In the early ancient times, money was not stamped or coined, but gold, silver, and brass were used and passed in trade by weight, and the merchants were so fraudulent in altering the weights and balances, that it is difficult to fix

upon an exact standard of weight, but the one I have given was the most popular then in use.

And men blasphemed God because of the plague of the hail, for it was exceeding great. How deep rooted is the depravity and hatred of God's enemies! Under the application of his rod and judgment they are not humbled, but look up, curse God and die. This ends the sixth lesson in the regular chain of prophetic events. What follows, however, is embraced in the compass of the vials, and is the result of their out-pouring on the earth.

Therefore, it is said, There came one of the seven angels which had the seven vials [the sixth angel] and talked with me, saying, Come hither, and I will show thee the judgment of the great harlot that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants made drunk with the wine of her fornication. This woman is symbolical of the papal church; and the many waters, the nations that sustained her in power; her judgment, the destruction of her civil and ecclesiastical government, or power over the nations, and true Church of God. By the fornication of the kings with her, is meant the reception by them of her doctrines, traditions, and superstition, and binding them upon their people, by which also the inhabitants of the earth were made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness, [away back into the history of the twelve hundred and sixty days,] and I saw a woman [papal church] sitting upon a scarlet-colored beast, [the dragon or pagan Rome] full of names of blasphemy, having seven heads and ten horns. The dress of the woman described, is precisely that worn by all the government officers of the Romish church, and her legitimate daughters, viz., the Protestant churches of the two horned beast. Her rich drapery and ornamental decorations, represent her imposing appearance

when arrayed in her official garb; and the golden cup, a symbol of her creed and principles, which is full of abominations and filthiness of her fornication. Upon her forehead was written the name of her true character:—MYSTERY, BABYLON, THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

This woman, so beautifully decked, was seen to be drunk with the blood of the saints, and martyrs of Jesus; and John was overwhelmed with astonishment, as he well might be. The papal power is the most wicked, licentious, abominable, and murderous, that God ever permitted to scourge the church, and curse the world. She has been an abyss of iniquity—a bottomless pit—and an evil example to her kings and states, and the whole world, and they will never recover from it, but perish as a mass with her, and in the guilt of her seductive sins. Her influence is as poisonous and withering to all moral vitality in a community, as the monsoon winds of Arabia to the traveler, or the December frosts to vegetation. But thanks be to God! there was a judgment in reserve for her, and John was shown a description of it. Therefore, while he remained wondering, the angel proposes to explain the mystery, and inform him concerning the woman and beast that carried her.

The beast [the scarlet-colored, same as red dragon—pagan imperial Rome] that thou sawest *was*, and is not, [i. e., he *was* in existence and power in the world, then *he is not*, he disappears, goes out of sight,] and shall ascend out of the bottomless pit, [out of papacy. Here is where the dragon went when it is said, He was not; he was bound for a time, and cast into this bottomless pit]. And go into perdition, [destruction,] and they who dwell on the earth shall wonder, whose names are not written in the book of life, when they behold the Roman government,

that was, and then is not, and then is again—ascends out of the bottomless pit.

The seven mountains on which the woman sitteth, symbolize seven kingdoms, out of the ten Roman kingdoms, which became her foundation and support. Three of the ten became plucked up by the roots, destroyed, to give body and existence to the woman, and the other seven she sat upon and rode a long journey of twelve hundred and sixty years, through what is called a wilderness, [and it was emphatically so to the church] till the dragon, or the seven kingdoms, shook her from her seat, ascended out of the pit and declared his former independence.

The dragon, or Roman power, it must be kept in mind, had become Christian previous to the rise of papacy and its bondage in the pit; consequently, when it ascends out it will still profess an independent Christianity from the papacy. The two horned beast is precisely the ascension beast out of this pit; therefore, it is said of the two horned beast, he spake as a dragon. Christian Rome—the dragon empire—was church and state united; the Protestant beast in Europe is the same. The dragon ascends out of papacy—the bottomless pit—the two horned beast arose out of papacy. And as there is but one beast, or power, to come out and declare its independence from papacy—and the Protestant government have done this—the prophecy can have no other application; the Protestant two horned beast must be the same; and, hence, it is said, He exercised all the power of the first beast before him, and spake as a dragon.

There are seven kings, also, or kingdoms—besides those *seven* on which the woman sitteth—and five of them are fallen: that is, when John wrote. One is; i. e., imperial Rome; this was then in existence; the other is not yet come, which is the beast that arose out of the sea—Christian Rome. This is the seventh—the one that was to

come—and when he cometh, he must continue a short time. Christian Rome continued a short space, and then was not ; it went into the bottomless pit : swallowed up by papacy, and was no more for a thousand years.

When the Reformation broke out, the papal power began to decline, the two horned beast was seen coming up out of the earth, or the dragon to ascend out of the pit. Therefore, the beast that was, and is not, [because he is lost sight of in the pit,] and yet is, [because he ascends again out of the pit,] even he is the eighth, and is of the seventh, i. e., assumes the power, form, and character of Christian Rome, or the dragon, which was the seventh.

The same truth is brought out here that we noticed in the thirteenth chapter, viz., that the two horned beast, or national Protestant church, is an image, and of the same character as Christian Rome. The Christian emperors were the head of the church sworn to defend the Nicene creed. The Church of England, and Lutheran, adopt the same creed, the civil government being the head and support. And as Christian Rome was the seventh head, but continued only a short space before the rise of papacy, in which it was for a time lost, it appears again in the formation of the two horned beast, which is the eighth head and form of this dragon government, and which eighth form is a pattern or image of the seventh head. By changing the phraseology and bringing out the same idea, I hope to be understood by the most illiterate student of this prophecy.

Here is the mind that hath wisdom ; wisdom to understand and apply this prophecy to the right events as they pass, and are fulfilled. Daniel and John had to seek for wisdom, for skill, and understanding, to comprehend the truth of their great and important visions, and how much more should *we*, who are less inspired, seek earnestly Divine aid and light, to direct our minds to a right understanding of what was revealed to them.

The eighth head, and form, or two horned beast, is the last form that will ever arise, for it ends in perdition. And the perdition of this power and all the wicked, will be at the end and burning of the world.

The ten horns are ten kings, that had not, when John received this revelation, received any kingdom, but would when they received their kingdoms, have power one hour, or a short time, equal with the beast. These ten kingdoms, as we have remarked, are the ten into which the Christian Roman Empire was divided. These maintained their independence of the beast, or imperial Rome, a *very short time*, in prophetic history, and then united gave their strength and kingdom to the beast, under the papal head, and engaged by the direction of that power in a war with the Lamb, as we have previously been shown. But by the faithfulness of the little few, in standing in the defence of the truth, and giving their testimony for Christ, they at last gain the victory, and are freed from this war of persecution.

The waters where the harlot sitteth are here explained to be peoples and nations. After the ten horns have given their strength and power to the beast, their appointed time—the time God puts it into their hearts to do—they then turn against the woman, or papal power, with bitter hatred, and they will strip her naked, and consume her flesh, and burn her with fire. This has been literally fulfilled, and I need not dwell upon this point, as the facts are familiar to the reader. All know that the papal kingdoms that once united and gave their power and strength to this supremacy, have now broken their allegiance and become as hostile to the papal sovereign as they were once loyal and obedient. In all parts of Italy, and even in Rome itself, she is hated, and they are only kept at this hour from a popular outbreak by foreign interference. And this foreign interference is not out of love and respect to the

papal government, but because they cannot agree to divide the spoil, and are afraid, also, of the spread of Republican principles. But the time will, and must come, when this prophecy will have its complete fulfillment, and this power be utterly destroyed. The woman, says the angel, is that great city that reigneth over the kings of the earth. There is no mistaking the government of this woman—the Roman Catholic church and supremacy is this woman.

After taking this view of her, and bringing out her real character, and exhibiting her crimes, the angel proceeds in the eighteenth chapter with a description of her judgment.

CHAPTER V.

We have here another notice of the angel of Gospel light that is again to dawn upon the church and the world, after the dark stormy night of persecution, war and death. This is the same event as noticed in the tenth chapter, and in the sixth verse of the fourteenth chapter.

Babylon falls when this angel of light and power newly commissioned brings his battery to bear with omnipotent force upon her strong holds. The opening of the Gospel and the liberation of the church in the days of the reformers, marks the commencement of this woman's judgment and fall.

The earth was lightened with the glory of this angel.

This signifies that the gospel is to shine as the great moral sun to all nations. What a glorious encouragement this, to all the faithful servants that are engaged, or that may hereafter engage to spread the truth among all kindreds, tongues, and nations! A cry accompanies the spread of the Gospel in the downfall of Babylon, exposing her moral condition, declaring her to have become the habitation of devils, and the hold of every foul spirit, and a cage of

every unclean and hateful bird. With what propriety is she called the bottomless pit—a pit deep in moral depravity, without bottom, wide without circumference, and high without summit! Her iniquity had become notorious and universal, and all nations were made to drink of the wrath of her fornication, while kings and merchants, or great men, had become rich through the abundance of her delicacies. Therefore another cry was heard saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for they have reached unto heaven, and God hath remembered her iniquities. Yes, God remembers her accumulated sins and enormities, and will now visit her with his fierce judgments, and unmixed displeasure.

A commission from the Almighty goes forth to his servants, that are to be instrumental in bringing on her judgments; to reward her doubly, according to her works, and in the cup which she hath filled of the wine of her wrath, and made the church and the nations drink, fill to her double. How proud and pompous she has appeared, thinking herself to be a god among the nations, and living sumptuously every day, saying in her heart, I sit a queen, and am no widow, and shall see no sorrow,—so much the more torment and sorrow give her. Because of this let her plagues come suddenly, in one day, death—death to her power—mourning and famine, or consumption, and she shall also be utterly burned with fire, for strong is the Lord God who judgeth her. And the kings that have partaken of her delicacies at the table of her iniquities, shall witness her judgments, and bewail her burnings, and the smoke of her torments, standing afar off, fearing themselves the same judgment, crying Alas! alas! that great city Babylon, is destroyed—in one hour has her judgment come! Her merchants also shall bewail her, as they see in her fall the destruction of all commerce and trade with her; they shall

fear and quake at her torment, crying, Alas! alas! what city is like unto this city, wherein were made rich all that had ships in the sea by reason of her costly magnificence.

But while these characters are thus filled with consternation and dread and loudly lamenting her fall, the command from God to the church is, to rejoice over her downfall and judgment, for He has now avenged their blood upon her. The people of God have obeyed. It has been a delightful song to them of triumph and rejoicing, and it will not cease till the last vial of wrath is poured out, and they stand upon the sea of glass, clothed in immortality and glory.

The angel illustrated the suddenness of her overthrow by taking up a great mill-stone and casting it into the sea, saying, In like manner shall Babylon be thrown down, and shall be found no more at all. The voice of harpers, musicians, craftsmen, the sound of a mill-stone, the light of candles, and a voice of the bridegroom and the bride shall be heard no more at all in thee. A complete wind up, and end of her iniquitous and bloody reign. Her merchants are here said to be the great men of the earth—the honorable, rich, and influential, for by her sorceries these men, and all nations have been deceived. In her is found the blood of prophets, and of saints, and of all that were slain upon the earth. She is equally guilty with ancient Babylon, and all the persecuting governments that compose the great river Euphrates, and even more so, as she has been an hundred fold more oppressive and murderous.

All these judgments upon this power have not yet been completed, though we have seen the commencement and progress of them for the last two hundred years or more. Her capital and kingdom have been more than once suddenly attacked, and she is stripped of nearly all her temporal power, and soon the last blow will be struck with the rod of Jehovah, and all nations will be made to see the smoke

of her burnings. It is not possible for papacy again to arise and oppress the church, and control the nations. Austria, France, Spain, and Russia, with all the kingdoms of Italy combined, could not save her from the doom that awaits her. God has numbered her kingdom and finished it. She must fall, and fall to rise no more to be a kingdom on earth.

After viewing the temporal judgments of this great harlot, and the effects they produce on the kings and great men of the earth, that have had to do with her, and also the rejoicings of the church of God, the next scene of importance that occurs, is the universal triumph and salvation of the saints in glory, at the advent of Christ, and the everlasting destruction and burning of this great city Babylon.

And a voice came out of the throne, saying, Praise God, all ye his servants, and ye that fear him, small and great. And in answer to this he heard the voice of a great multitude, sounding like the roar of waters and thunders, exclaiming, Alleluah, for the Lord God Omnipotent reigneth : let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come, and his wife hath made herself ready. This introduces the advent of Christ, when He shall be glorified in his saints, and admired in all them that believe.

The downfall of Babylon, and the spread of the Gospel throughout the world, will prepare the way, and be succeeded by the glorious advent of Christ, and the shout of immortal victory of the saints. The church will then be arrayed in her pure and spotless garment of righteousness, and shine as the sun in the kingdom of their Father. Oh, what encouragement to the weary, worn, and persecuted disciples of the blessed Jesus ! Thus John was directed to write, and let it be inscribed upon her banners, and held out as the signet of her hope : Blessed are they which are

called unto the marriage supper of the Lamb ; and let her know, also, that these are the true sayings of God, whose words and promises cannot fail. Jesus said to his disciples, I will no more eat of this bread and drink of this vine, till it is fulfilled in the kingdom of God. The marriage supper of the Lamb, is the intellectual and spiritual greeting and union of Christ and the saints, and the Father and angels, in one great and holy family. The Father and the Son, saints and angels, will all participate and be feasted with the joys of that occasion.

It is not consistent with the nature of things, to conclude that this supper will consist of literal food of any kind, as some vainly suppose. To be sure, Adam and Eve ate and drank in the garden, literal food ; but it should be noticed, they were not immortal · they were only candidates for immortality, and had the promise of living forever on condition of obedience. The saints will be clothed with immortality and possess the divine nature, and have all the elements of life, vigor, and health, in themselves : consequently will have no occasion to eat, to invigorate the body, or sustain life.

It is said that Christ ate after his resurrection, therefore the saints may after theirs. So they may, provided they are raised as He was, and remain here forty days as He did, previous to his ascension. It was necessary to confirm the truth of his actual resurrection to his incredulous disciples, that He should be raised just as He was when he died, without any change of the body. For forty days He exhibited the same identical body that was nailed to the cross, and his disciples could not dispute his identity or resurrection. Then He ascended and entered into his glory, and his natural body was changed to a spiritual and glorified body, and in this state we have no evidence of his eating, or that the saints will in their immortal and glorified state. Our Saviour speaks, only of giving them the bread of life ; the

bread that came down from heaven, and this is the same food of which the Spirit saith to the churches : To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God ; also of the hidden manna. This is the kind of food that is promised to him that overcometh, and no one will claim this to be anything but spiritual and intellectual enjoyment. Our sensual and animal appetites pertain exclusively to this mortal state ; our spiritual bodies and nature will not need, or admit of the eating and digesting literal food.

When John witnessed the final judgment of this great harlot, and the triumph of the saints, the splendor and beauty of their robes of righteousness, their union to Christ, and the sumptuousness of their marriage supper, he could no longer refrain from falling down at the feet of the angel Gabriel, to adore and worship the being who possessed such competency to disclose and teach him such wonderful knowledge. The reception of important knowledge through the instrumentality of another, if properly appreciated, naturally excites within us gratitude and reverence for them, but we are not justified in worshipping them. Hence says the angel, See thou do it not : I am *thy fellow-servant*, and the fellow-servant of thy brethren the prophets, and all that have the testimony of Jesus ; worship only God : for the testimony of Jesus is the Spirit of prophecy.

Now John has presented to him the two great contending armies, and the result of the great battle of the great day of God Almighty.

First : the advent of Christ, the great Captain of the saints, and leader of his people—his personal appearance. The white horse denotes the righteousness and justice of his administration and throne, upon which He sits and rides forth conquering and to conquer. His eyes appearing as a flame of fire, denote the burning of his anger towards his enemies, and the character of the judgment they

wrought miracles before him with which he deceived them that had the mark of the beast, and them that worshipped his image; these both were taken and cast alive into a lake of fire, burning with brimstone. They are now hurled into this burning lake before they do a thing to injure Christ, or one of his army; and so sudden that they go alive into the fiery sea.

It will be remembered, that under the seventh and last vial of God's wrath, as well as under the seventh and last trumpet, there is said to be an earthquake, such as never was known since there was a nation, or man upon earth, so mighty an earthquake and so great, and in this earthquake the cities of the nations fell—the cities belonging to the beast and great Babylon—i. e., the beast came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. In this instance the earth may literally open and swallow up the beast and this false prophet, and they go alive into the internal fires of the earth and for ever perish, as did Korah and all his bands, when gathered against Moses and Aaron.

The remnant will be slain in a different manner; they will be slain by judgments, that will be declared and executed by the sword of Him that sits upon the horse, which sword is his word, and proceeds out of his mouth, and all the fowls are filled with their flesh. This will be the supper of the great God, to these carnivorous birds. They will be so numerous, and so extensive the slaughter, that they will reach from one end of the earth to the other, and spread like dung upon the ground.

We see by this, that the wicked will literally perish—die—be destroyed—be as though they had not been—and also, that all will not go alive into the burning lake of fire. All the wicked will be finally burnt up with the fire that will burn the world, but all will not go alive into it. God will make this marked distinction between the beast and

the false prophet and the dragon, for whom he has reserved the fierceness of his wrath; they shall go alive into the fire, while the remnant shall die upon the ground before the fire reaches them.

What a battle and war is this! All the judgments of God previous to this great day of his wrath, are as nothing, compared with this. For while he has destroyed a kingdom and a few cities, this is a gathering of all the wicked that have ever lived since the days of Adam, that have not been reformed, and a destruction of them. A slaughter inconceivable in number, and beyond imagination in dreadfulfulness and terror.

In this battle, so far, the dragon has not been brought into view and disposed of, but he is not to be unnoticed. The dragon has an important part to act in the great drama in the world's history, and that of the Christian church, and it is proper to give his judgment a distinct notice. Before describing his judgment, however, as in the case of the beast and the woman, the prominent acts of his guilt, those which are the most aggravated and render his judgment the more necessary and severe, are first brought to view.

CHAPTER VI.

Twentieth chapter.—The angel that comes down from heaven having the key of the bottomless pit, and a great chain in his hand, is the same as that brought to view in the ninth chapter. The angel of the pit symbolizes the line of the Popes at the head of the papal dynasty, who profess to have the keys of the kingdom of heaven from St. Peter, but are in reality the keys of the bottomless abyss—a system of political and religious iniquity too deep to fathom, and without any foundation in justice, truth and righteousness. With his chain of principles, and civil and religious policy, he bound the dragon that had broken away from the imperial bonds of Christian Rome, and was at this time rioting in the pride and luxury of his independence, and in the division of his dominion into ten kingdoms.

When Christian Rome, or the beast, received this deadly wound by the sword, and the division of her empire, a movement was soon made to heal this wound. It was discovered by the Bishop of Rome, that a restoration of the ten kingdoms, and their union to the eastern imperial head at Constantinople, would be impossible; and as he was ambitious for power, he formed the design of organizing a new government at the old capital, Rome, in which all the ten kingdoms, with the eastern division, should be made to unite under one head, and thus heal the deadly wound of this Roman beast made with the sword.

The accomplishment of this great enterprise by the Bishop of Rome, is what is meant by the binding of the dragon. The first war waged by the Catholic power to establish its supremacy, was commenced near five hundred and fourteen, headed by the Bishop of Rome and Vitalian, a Gothic chieftain, who with a mixed army of Goths, Huns, and Bulgarians, declared himself the champion of the Catholic faith. In this pious war, Thrace was depopulated, Constantinople besieged, and more than sixty five thousand fellow Christians exterminated, the bishops silenced, and many of them banished, and the Eastern Emperor, Anastasius, forced to sign what was called an orthodox treaty of the Council of Chalcedon, to the full satisfaction of the Pope. This treaty gave the Pope power to desolate the church by blood, which was soon exercised by Justin, the successor and uncle of Anastasius.

In September, 218, he called a council, and at the instigation of the Pope, fifty bishops were dethroned, and eight hundred official ecclesiastics cast into prison.

Justin was succeeded by Justinian, a zealous Catholic, who raised an army and placed Belisarius, a distinguished general, at the head, and sent him to subdue the Vandals in Africa, and the Ostthra Gothic kingdom in Italy, that the Pope might be free from these enemies, and establish the permanency of his throne at Rome.

While the Pope was chaining to his throne the eastern and southern part of the Roman empire, Clovis, king of France, who has been styled the eldest son of the Pope, was fast subduing the western division, and chaining it to the same throne, so that as early as five hundred and forty, we may consider the dragon bound to the authority of the Popes, or the angel of the bottomless pit, and for a thousand years confined in this deep abyss of political and religious iniquity.

The dragon is called the devil and Satan, because his evil acts and character are those which the Bible calls the devil, whether they are manifested in one person, or a government. He is bound and sealed by the chain of authority of the bottomless pit, and is to serve this master a thousand years, when he will be loosed a little season.

The king of the pit employs the dragon power to carry on a war against the true church of Christ, and hence John says, I saw thrones and they sat upon them, and judgment was given unto them. These were the thrones of the dragon, and the papal authority made them so many courts and thrones of judgment against heretics : consequently he says, I saw the souls [or persons] of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, or received his mark upon their forehead, or in their hands : and they lived and reigned with Christ a thousand years. It is not to be understood that any one of the martyrs lived a thousand years, any more than any one person lived twelve hundred and sixty years, the time of the flight of the woman into the wilderness ; but he saw the souls that were martyred during this thousand years, and declares their moral and spiritual state, viz., *living and reigning with Christ* a thousand years.

These souls, living and reigning with Christ, are mentioned, because all the rest had forsaken Christ's standard and gone over to the papal beast ; for it is said in the thirteenth chapter, It was given him to make war with the saints, and to overcome them, and power was given him over all kindreds, tongues, and nations, and all shall worship him that dwell upon the earth, whose names are not written in the book of life, of the Lamb slain from the foundation of the world. But these persons adhered to Christ, they would not forsake his standard, but stood in defence of the truth, and the authority of Christ in the

church and over his people, and by this means lost their lives—they were beheaded.

The papal power claimed to be the head of the church, and enforced its usurped authority by the civil arm of the dragon; the martyrs refused to acknowledge such a head, and strenuously opposed the blasphemous doctrines, claims of title, and authority to judge their conscience in spiritual matters; so that while all the world, as it were, went after the beast, and lived and reigned with him for a thousand years, these martyrs lived and reigned with Christ. The rest of the Christian world went after the beast, and became withered, dry, and dead branches, and was not restored to life again, till the thousand years were finished. Hence it is said, The rest of the dead lived not again, until the thousand years were finished.

This life that the martyrs lived, when suffering and dying for Christ, was the life of the first resurrection. This life and resurrection is abundantly spoken of by Christ and his apostles. Rom. 6: 11, 12. Likewise reckon ye also yourselves to be dead indeed to sin, but *alive unto God* through Jesus Christ our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lust thereof; neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are *alive from the dead*, and your members as instruments of righteousness unto God. Col. 3: 1. If ye, then, be *risen* with Christ, seek those things which are above. A resurrection is a transition from death to life. Col. 2: 13. And you being dead in your sins, and in the uncircumcision of your flesh, hath he quickened together with him, [resurrected] having forgiven you all your trespasses. Eph. 2: 15. And you hath he quickened, [that is, made alive,] who were dead in trespasses and sins. Even when we were dead in sins, hath quickened us together with Christ, and hath *raised us up together*, and made us

sit together in heavenly places in Christ Jesus. 1st John 3: 14. We know that we have passed from death *unto life*. He that loveth not his brother abideth in death. John 5: 21. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. A multitude of like texts might be quoted, to prove and explain the doctrine of the first resurrection, but these must suffice.

These martyrs were the living limbs and branches of Christ's body and church during the thousand years, while the rest of the professed Christian church were dead to Christ and lived not to him, but to the beast. This is the first resurrection, and has direct reference to moral character. Blessed and holy is he that hath part [or experience] in the first resurrection, upon such the second death hath no power, as it will have on the finally unregenerated.

The papal beast had his kings and his priests reigning with him, and Christ made these martyrs kings and priests to Him, and to his Father. They were clothed with the authority of his word, and officiated at the true altar of his church, and were in their station in the sight of Christ and the Father, higher and greater in power than the kings and priests of the government of the bottomless pit. Peter in his first epistle says, 2: 5. Ye as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. Also Rev. 1: 5, 6. Unto him that loved us and washed us in his own blood from our sins, and hath made us kings and priests unto Christ and his Father. These texts show, with the others we have quoted, that the first resurrection is a spiritual resurrection, and their reign with Christ as kings and priests is a spiritual reign.

Many learned divines, who have had a false theory to maintain concerning a future millennium, not understanding this prophecy, have seized upon this portion of John's

vision, and by wresting it from its true meaning, have used it to give authority to their doctrine. I said *false theory and doctrine*, because any theory or doctrine of a millennium in the future must be false. A millennium is one thousand, and if you apply it to years, it is one thousand years. The thousand years of this chapter is in the past, as true as the papal supremacy is past and that the martyrs have been slain. The doctrine of a literal devil, and his being chained a thousand years in a bottomless pit, making it a place of torment for the devil and the wicked, and that during this thousand years the world is to be converted and all become Christians, is founded entirely upon human tradition, false inferences, and false interpretation of Scripture. The nations as a mass will continue wicked, and to do wickedly till the end of the world; tares and wheat will grow together till the harvest. The Gospel is to be preached among all nations as a witness, and a remnant is to be gathered out of them, and this is all that is promised, and all that Christ expects to accomplish in the promulgation of his Gospel throughout the world.

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sands of the sea. The first thing to mark the end of the thousand years will be a revolt from the papal government, and a separate, independent, professedly Christian government, like the dragon government, before he went into the deep unfathomless abyss. This is fulfilled in the rise of the two horned beast, the separation of England and Germany, and the organism of the two Protestant national churches.

From the reign of Justinian, and the organization of the papal church and government in his day, to the commencement of the prophetic history of this Protestant or-

ganization, it spans a thousand years, and there can be no other application of this prophecy to the history of the dragon and his connection with the pit. His going out to deceive the nations in all parts of the world shows the extensiveness of his influence. It is said of the two horned beast, that he exercised all the power of the first beast before him, and spake as a dragon. His deception consists in claiming to be the head and proper authority of Christ's church, and his bishops and clergy the proper representatives of Christ's ministers, and his worship the true, pure Christian worship.

The Protestant doctrines are put forth as sound and orthodox by the authority of this beast, when they embrace all the traditions, creeds, and false doctrines sustained by the Constantinian or dragon church, and much more in addition, and thereby are deceiving the nations. He deceives also, in respect to liberty and independence, by professing to be very liberal, and granting the right of private judgment, and liberty of conscience, and the free use of the Scriptures, while at the same time he practices nothing but religious and political despotism, and excommunicates and anathematizes all that will not think and believe according to his prescribed rules, and bow down and worship the great image he has set up. This is the true spirit and character of the dragon, and of the English and Lutheran churches, and all their branches, and all other Protestant sects that undertake to lord it over the consciences of men, by the power of a human creed. They are all limbs of the body of the dragon, and the popular Protestant theology is that which is now going forth independent of the bottomless pit power, and is destined to be the great deceptive and false religion of the nations of the earth.

This Protestant power is a great beast, lamb-like in appearance, yet speaking and practicing like the dragon. It

sustains war, slavery, intemperance, Sabbath-breaking, robbery, persecution, and almost every evil that curses the world. For the truth of this, compare the doctrines and principles of Protestant powers with Christ's and the apostles, and their practices with the apostolic churches. There is scarcely any resemblance in any one particular. But compare them with Christian Rome, the dragon church, and you have an exact image.

This dragon goes out not only to deceive the nations, but to gather them to the battle of the great day of God Almighty. At the drying up of the great river Euphrates, a spirit went forth out of the mouth of the dragon, and the two horned Protestant beast is the only power that is said after the fall of the papal government to speak as a dragon, consequently here the dragon is to be found when loosed from papacy, or the bottomless pit. The prophecy does not intimate that the world will not be deceived by any power for a thousand years, but only that the *dragon* cannot go out to deceive the nations for this thousand years. The papacy will use its deceptive arts, and impose its doctrines, superstitions, and traditions, on the world to as great an extent as it would be possible for an earthly power to do; but the dragon is lost sight of, and does not figure again as a distinct and independent government, until his appointed time at the end of a thousand years.

The dragon acts his part in gathering the nations to the battle of God, which is to be understood, his deceiving them, corrupting them, ripening them in error and sin, under the garb of Christianity, and by this means they are prepared, not to be glorified with the saints, but to be gathered and cast into the fire, and eternally destroyed. In the nineteenth chapter, the beast and the kings of the earth are represented as gathered together to make war against Him that sat upon the horse, and his army, and in this chapter the dragon is represented as falling into rank with them, and coming up to the same great battle.

They gather together to the standard of the dragon, Gog and Magog—princes and people—as numerous as the sands of the sea shore; they come up on the breadth of the earth—this will be fulfilled at their resurrection—and compassed the camp of the saints about, and the beloved city—Christ's church—and fire came down from God out of heaven and devoured them. Says Christ, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are and shall be tormented day and night for ever and ever.

This is the same battle as that spoken of in the sixteenth and nineteenth chapters, and the same judgment and lake of fire. The punishment is the same as that declared by Christ, viz., everlasting punishment—a punishment everlasting and eternal in its consequences—or, as the apostle calls it, an everlasting destruction.

This closes the history of all earthly kingdoms, and probation. The last great battle of the day of God Almighty, will be a battle and war that will end all strife between God and the wicked—Christ and the nation of this world—it will be a battle and war of a total extermination of all things that offend, and them that do iniquity, while the righteous will be vindicated, and their cause, and the shout of triumph be heard among them, as the voice of mighty thunderings and waters, exclaiming, Alleluia, for the Lord God Omnipotent reigneth.

We have now had presented in prophetic vision, the rise, character, history, and judgment of the dragon, beast, and false prophet, or two horned beast, and the situation and trials of the church during their reign, together with their happy deliverance and glorious triumph. Consequently, there follows now what we might naturally expect, viz., a description of the general judgment and restitution of all things.

First, there appears the throne—the throne of judgment, righteousness, and truth—and he that sits upon that throne is the great God, the judge and the ruler of all the earth, from whose face the earth—the wicked despotic nation, and all the sinful inhabitants of this moral world and heavens of intelligence—fled away, and there was found no place for them. In the second chapter of Daniel a great metallic image symbolizes the wicked kingdoms of this world from the flood to the judgment, at which time a stone is said to be cut out of the mountain without hands, and to smite the image upon the feet, and dash it in pieces, and it becomes like the chaff of the summer threshing floors, and the wind carried them away that *no place was found for them*—same truth as stated here—and the stone that smote the image became a great mountain [government] and filled the whole earth—God's everlasting kingdom, which is given to Christ and the saints, and will be inherited by them for ever, even for ever and ever. There will be no place found for the wicked, because their end is to be burned—they will be burnt up root and branch—destroyed for ever.

After the appearance of the throne and the judge upon it, the dead are resurrected, small and great, and stand in full review before the throne. All characters, ages, and generations, are there; the sea gives up the dead, and the earth, death, and hades, all comply with the summons, and stand before the judgment bar, and the character that each person possesses will appear conspicuous, and will *be that* which will give an account to God, so that each one will give an account of himself of his deeds done in the body, whether good or bad. The books were opened—the resurrection opens the book of judgment—each character reads his own doom, as each is clothed with his own garment; one book was opened, which is the book of life—and a disclosure made of all the names in that book, as all

such appear at the judgment clothed with immortality, and have now inherent in them that life; but all others read their names in the book of death, they are raised, but have no garment but mortality, corruption, and sin; they stand there before the eye of Jehovah, and all the universe of holy beings, in all their naked deformity: they feel ashamed, and are indeed clothed with shame and everlasting contempt.

And they were cast into the lake of fire—even all that death and the grave held of the wicked, were cast into the fire and died the second time; and died eternally—for from this second death there is no reprieve—no resurrection. And all persons whose names were not in the book of life, were cast into the lake of fire. The beast, false prophet, and dragon, were cast alive into the lake of fire, while the remnant are slain, and their carcasses, after being feasted upon by the fowls of heaven, are totally destroyed by fire. This is the day of God's wrath, and the day of God wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat.

The destruction of the old world by water, was a great and awful judgment; but this surpasses any thing that God's intelligent universe ever beheld. It is a destruction of millions upon millions, and almost countless generations. This whole globe will be wrapped in one general conflagration. Nevertheless, we, according to his promise, look for new heavens and new earth, wherein dwelleth righteousness; hence, John saw and describes the next scene in order, which is this promised new heavens and earth. It is called new, and a new creation, because the present world is melted by fire, and, consequently, destroyed and rendered impossible for man to exist upon it.

In the new creation, God's original design and plan is perfected. The whole earth is made like the garden of Eden, as the whole of it is now to be used and inhabited. Upon this new earth, the holy city, new Jerusalem comes down from God out of heaven, adorned with her robe of righteousness and immortality, prepared as a bride for her husband, the Lord Jesus Christ. This city is the true Church of Christ; it is the same that the Gentiles trod under foot forty and two months, and that the dragon, beast, and the woman Babylon, war with, and the wicked en-

camp around, at the great battle of God, in the history of the end.

God built no literal city or house for Adam and Eve, and none will be needed, or provided in the restitution.—The tabernacle, or habitation of God, will then be with men, and He will dwell with them, and they shall be his people—and God himself shall be with them, and be their God. These are to be understood as positive asserted facts. God will be here among his redeemed children as He would have been with the first family, had they not sinned. As God is a real being, possessed of a spiritual body, and has now exalted the saints to the same nature and mode of existence as himself, I can see no impropriety in their seeing each other face to face, and living in daily intercourse. In producing this change and bringing them into this state of existence, God wipes away all their tears, because all occasion for sorrow and weeping is done away. Death, adversity, disappointment, pain, sickness, and many other ills, cause an abundance of weeping in the world, but none of these things will ever enter this new creation state, for the former things are passed away.

He that sits upon the throne [God the Father] said, Behold I make all things new. The saints will have new bodies, new mode of existence, new society, new heavens and earth, new inheritance, new joys, and new everything. All will be newly created and fitted up for the blessed abode of Christ and his church, the bride. While every thing that a God can do to clothe the wicked with shame, contempt, and final destruction, on the other hand every thing will be done that a God can do to exalt, beautify, honor, and render happy and glorious all his saints.—Therefore, John was commanded specially to *write them*, for these words are true and faithful. And he said further, It is done, I am the beginning and end. The new creation—the final restitution of all things, and the settlement of the saints in their new and everlasting home, will complete the plan of redemption, and finish the whole work of God. The saints will then rest from all their toils and sufferings through a never-ending existence. I will give to him that overcometh, and is athirst, to drink of the fountain of the water of life freely, and to inherit all things, and I will be his God, and he shall be my son. This shall

be the blessed portion of the saints, and this their high and exalted station. But the portion of the wicked shall be in the lake of fire and brimstone, where they will experience the second death.

After the judgment is over, the wicked destroyed, and the righteous saved, and the new creation completed, one of the seven angels which had one of the seven vials of the last plagues, spake to John and said, Come hither and I will show thee the bride, the Lamb's wife. This was the seventh and last angel, as the marriage of the Lamb does not take place till after the last plague is poured out. He accompanied this angel to a great and high mountain, [the mountain of Zion and kingdom of God established in the new heavens and earth] and shewed that great city, the holy Jerusalem—[the redeemed and glorified church] descending [as before mentioned] out of heaven from God. The saints, at their resurrection, are caught up to meet Christ, their husband, in the air, and remain with him in the air or heaven, till the conflagration of the world, and destruction of the wicked are passed, and the new creation completed; then this holy city of saints and angels, or the bride and bridegroom, will descend from God out of heaven, and rest upon the new earth, their final home. It was proper that John should be shown the bride as she appears in her divine wedding-dress, and in her new bridal home.

No Christian can read this description, and look upon the bride and her happy state and home, and feel indifferent and unmoved. The view is calculated to inspire them with new hope, joy, strength, courage, patience, and perseverance, to gain this great prize of their high calling in Christ Jesus their Lord. First: he speaks of her light and glory, Having the glory of God, and her light was like unto a stone most precious, even like a jasper stone clear as crystal. God and Christ, and angels, are said to dwell in light and glory. The saints will be surrounded with the same light and glory in this new world. The glory and light of God, is his nature, attributes, intelligence, and moral excellence, of which the saints will partake and shine as the sun in the kingdom of their Father. The wall of this city or church, is God's protecting care and providence, with which he has constantly shielded and defended his church

and people; a wall of fire was round about and a glory in their midst, therefore it may well be said to be great and high.

The gates refer to the twelve pass-ways into the church when first constituted under the Jewish dispensation. The Jewish church was divided into twelve tribes, and these tribes were so many doors into the church and all its privileges, and hence the gates number the tribes of Israel, and have their names written thereon. The angels, one to each gate, denote the chief officer and minister of each tribe, who guarded the gate, or tribe, and no one could get access to the privileges of the Jewish church, without going through one of these gates, or tribes, and getting a permit of the angel or minister of the tribe. On the north, east, south, and west, there is represented to be three gates open to the four quarters of the globe, and made accessible to all that would come and submit to the authority of Jehovah, and his worship as revealed to Israel.

The Jewish church, though constituted before Christ and his apostles, yet it was in reality founded upon them. It was constituted in types and shadows of the real foundation of the church of Christ, and the blessings of the new covenant and Gospel, so that it was in deed and in truth upon the same foundation as the Christian church. Hence it is said, The wall [the shield and defence of the church,] had twelve foundations, [twelve precious stones,] and in them the names of the twelve apostles of the Lamb. The twelve apostles are good authority; we may build upon them with safety. They were Christ's immediate witnesses, and He entrusted them with the government, doctrine, and all the affairs of his kingdom and church. Christ is the true foundation of his church, and the wall of the church—His providential watch-care, concern, and defence, are thrown round this foundation.

This city was measured with a golden reed, and was found, as we might expect, to be equal in height, length, breadth and depth. The golden reed is a symbol of God's word, by which every stone in this spiritual building will be measured. Everything that constitutes the moral excellency of the church, will be found as deep as it is high, and as broad as it is long; and all God's plans, ways, and providential dealings, will be found, when we come to have this reed applied, to be equal. The building of the wall of it was of jasper—different colors. The saints will differ in

appearance and lustre, as one star differeth from another star in glory. Those who have been blessed with ten talents, and improved them, will shine brighter in glory than those of less talents. The city was of pure gold, like unto clear glass. Gold, when applied spiritually, signifies moral worth and excellency ; this city was of this character, clear, pure, and without defect and alloy.

There was a pearl at each gate—a precious servant and minister of the Lord—twelve of them, one at each gate, to watch in the fear of the Lord, the entrances to Zion : and the foundation of the wall of the city was garnished with all manner of precious stones—stones from every nation, kindred, tongue, and people, and from every generation that ever lived upon the earth. Every saint is a precious stone, a lively stone in this spiritual building, but how different their hues, shape, size, and adorning graces, taken as they are from all ranks, conditions, ages, and grade of intelligences.

There was no temple in this holy building and city, but the Lord God Almighty and the Lamb, were the temple of this glorious city. The name of the Lord is a strong tower, the righteous run into it and are safe. This is another evidence that this city is a symbol of the church, for it would be the height of absurdity to say, the Lord God and the Lamb were the temple of a literal city, built of literal substance. The light also, can only be applied to the church, from its very nature. They had no need of the literal sun and moon—which a literal city must have—for the glory of God did lighten it, and the Lamb is the light thereof. This kind of glory and light will only be bestowed upon the church. It is intellectual and moral light, and glory, that will then shine upon the church, and that is meant here. The gates shall not be shut at all, for there will be no occasion for it, no night, no sleep and repose will be required, no darkness nor enemies prowling about to rob or endanger the saints ; all will be light, glory, peace, and perfect bliss.

The glory and honor of all the nations and kingdoms of this world, shall become Christ's, and be brought into this city, and the church shall, with its leader, be crowned victors, and share all the glory of them. But none of the iniquity, nothing that defileth or worketh abomination, or a lie, can in any wise enter this holy, glorified church. Nay,

none but those whose names are in the book of life, can enter this state. This is a new creation, wherein dwelleth righteousness. Sin will never enter, for there will be no beings capable of transgressing, ever permitted to enter or see it. The judgment will end the reign of sin, and all the wickedness of the wicked come to an end. God will have a clean universe, and give the saints an uninterrupted state of glory, happiness, and rest.

Our attention is next directed to the river and water of life, clear as crystal, proceeding out of the throne of God and the Lamb. This water of life signifies the rich and refreshing enjoyment, and constant blessings that will flow from God and the Lamb to all the saints, giving them new strength, life and vigor, as their capacity enlarges, and they grow and expand in all the elements of their nature. Malachi says [after the burning day and destruction of the wicked,] But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall; and ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. The most intelligent saint will find that he is but a babe in the knowledge of God, when he enters the immortal state, and that eternity itself will be none too long to learn of the Almighty the things that it will be possible for him to know. Jesus said, I am the bread of life, he that cometh after me shall never hunger, and he that believeth on me shall never thirst; and the water that I shall give him, shall be in him a well of water, springing up into everlasting life.

The tree of life, is the same as the bread of life, and stands in connection with, and of the same nature as the water of life. Both signify the spiritual refreshments and feast of fat things, provided by God and the Lamb in this mountain of his holiness, for all their redeemed children. It bore twelve seasons of fruit, and yielded her fruit every season or month. This is emblematical of the church, for which the fruit is provided. The Jewish church had her twelve tribes, and the Christian church her twelve apostles. Christ is properly the tree of life, and the leaves which were for the healing of the nations, signify his excellent precepts, commands, and example, by which the church was healed, and which were adapted to every nation.

And there shall be no more curse. With such rich provisions, and in a new creation, no curse can rest upon it; besides, the throne of God and the Lamb shall be in it, whence proceeds the river of life, and the source of every blessing. It will be the delight of all his servants to render implicit obedience to the divine will in this holy state. His service will be their life and enjoyment, and they will be permitted to behold his face, and his name shall be written in their very countenances or foreheads. There being no night there, they will not need the light of the sun, or candle, for the Lord God giveth them light, and they shall reign forever and ever. They will then be saints dwelling in light, and reigning in connection with the divine administration throughout eternity.

John is again assured that these things are no fiction, that they are true, and a reality, and that the Lord God of the holy prophets sent his angel to show unto his servants, through him, these things which are written in this book, and which must begin immediately to come to pass. Behold, I come quickly! Quickly, to execute and accomplish the events predicted in this prophecy; and quickly, to judge the world, and reward my servants when the previous things are done, and all is ripe for the harvest. Blessed is he that keepeth the sayings of the prophecy of this book. This was given to John for the use of the church in all ages. They were to read and study it, and keep sacred in their hearts all its admonitions, warnings, judgments, and promises, and by it be encouraged to hold out to the end, and gain an inheritance in this new world of light, blessedness, and glory.

He mentions again the circumstance of his falling down to worship the angel that had been sent on so important an errand, and to communicate such a history of prophetic events, and make such a disclosure of the final destiny of the saints. John was so overwhelmed, so filled with astonishment, wonder, and admiration, that he turns to his teacher, and prostrates himself before him to pay him divine homage. But this was not the proper source, nor an angel the proper object of adoration and worship. God is the fountain of all knowledge, wisdom, goodness, and power; therefore, worship God. I am only thy fellow servant, and have been the fellow servant of thy brethren the prophets, and am the fellow servant of all that keep

the saying of this book, consequently you must not worship me—worship only God, who has sent me by his Son Jesus Christ, to you. And be careful that thou, or any other person are not guilty of sealing the sayings of this prophecy, for it is to be read and kept by every servant of God, and the time is at hand, when they will all be accomplished, and then all will be over, probation closed, and time shall be no more. He that is then unjust, filthy, and unrighteous, let him be so still; his character cannot now be changed; so on the other hand he that is righteous and holy, let him be so still.

For behold I come quickly: That is, when I come, I shall come suddenly and unexpectedly to him that is not watching and keeping his garments unspotted from every stain of sin. As the lightning shineth out of the east even to the west, so shall the coming of the Son of man be; and my reward is with me to give to every man according as his work shall be. I am the author and finisher of all things, the first and the last in the alphabet of this world's history. Blessed are they that do his commandments, for such shall have a right to the tree of life, and be welcomed to enter in through the gates into the city. For without the city—the true glorified church—are dogs and sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie. Let him that nameth the name of Christ depart from iniquity. Be not deceived, whatsoever a man soweth that shall he also reap. We cannot mock or deceive God. He has manifested his Son to the world, that he might destroy the works of the devil, and his purposes cannot fail. The devil and all wickedness must come to an end, and the fire will do the work—it will test every man's work of what sort it is—for the day shall declare it. No unholy person or thing can in any case enter this new Jerusalem state.

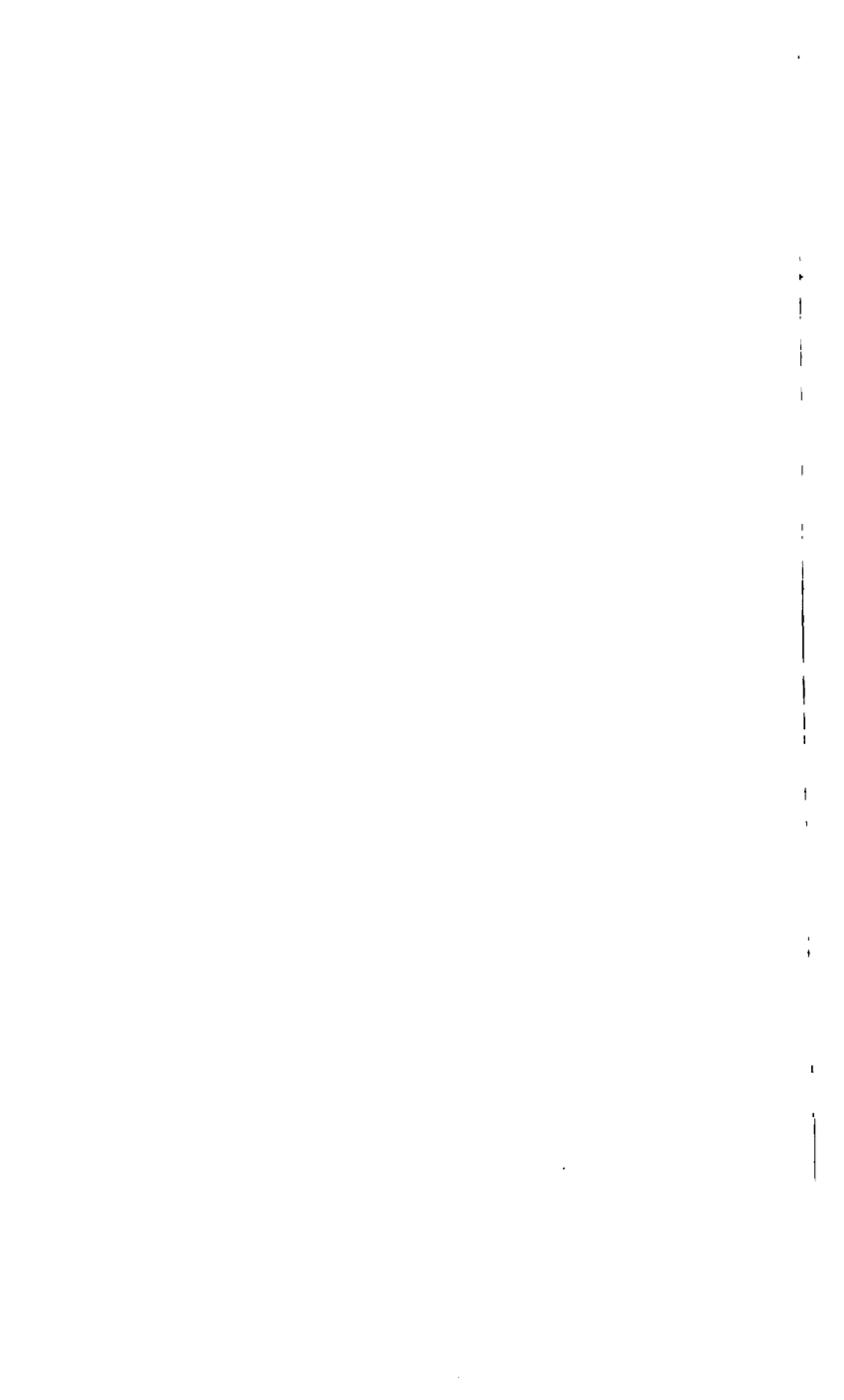
The prophecy that God gave to Jesus Christ is now concluded, and before dismissing John, Jesus makes a few concluding remarks. He says to John, I have sent mine angel to testify unto you these things in the churches; I intend it for their use, edification and profit. They will need it, and I have pronounced my benediction on all that will read, hear, and keep the sayings of this prophecy. I am the root and offspring of David, and the bright and morning star. The very identical Prince that was by the

prophets predicted to come out of David's loins, and the star of promise and hope that should arise upon Israel. And I extend my invitation to all, I am no respecter of persons ; the Spirit and the bride [my church] say, Come, and let him that heareth say come, and he that is athirst come, and whosoever will, let him take the water of life freely.

What an encouragement is here ! Let us all come, for we shall perish without these rich provisions ! I further testify, that if any man that heareth the words of this prophecy shall presume to add or diminish aught to the things or events herein contained, God shall add to him the plagues written in this book, or take away his part out of the book of life. This book is to be read and carefully studied, and a true application made of the symbols, to the events they symbolize, without adding to or diminishing from the events, or truth contained in them. Let every person then, be concerned, as for his life, and eternal salvation, when he undertakes to use any portion of this prophecy to sustain a favorite theory, and see to it, that he does not bring upon himself the curse on the one hand or loose eternal life on the other.

And I testify to this truth : That I shall surely come quickly. Let this be kept in mind. Many in the last days may scoff at the doctrine of my personal return, but be assured I shall come. Every true pious heart, in view of this fact, and that understands the necessity of his coming again, will exclaim, Amen, even so, come Lord Jesus. For when He comes, He will come to end the reign of sin, and be glorified in his saints. He closes with the benediction, The grace of our Lord Jesus Christ be with you all, Amen.

Thus ends this important revelation. It is a gift above price. With this chart the watchman can tell the time of night, and the spiritual mariner see how to lay the course of Zion's ship, and keep her headed towards the harbor of God's everlasting kingdom, in the midst of sunshine, peril, and storm. Amen.



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